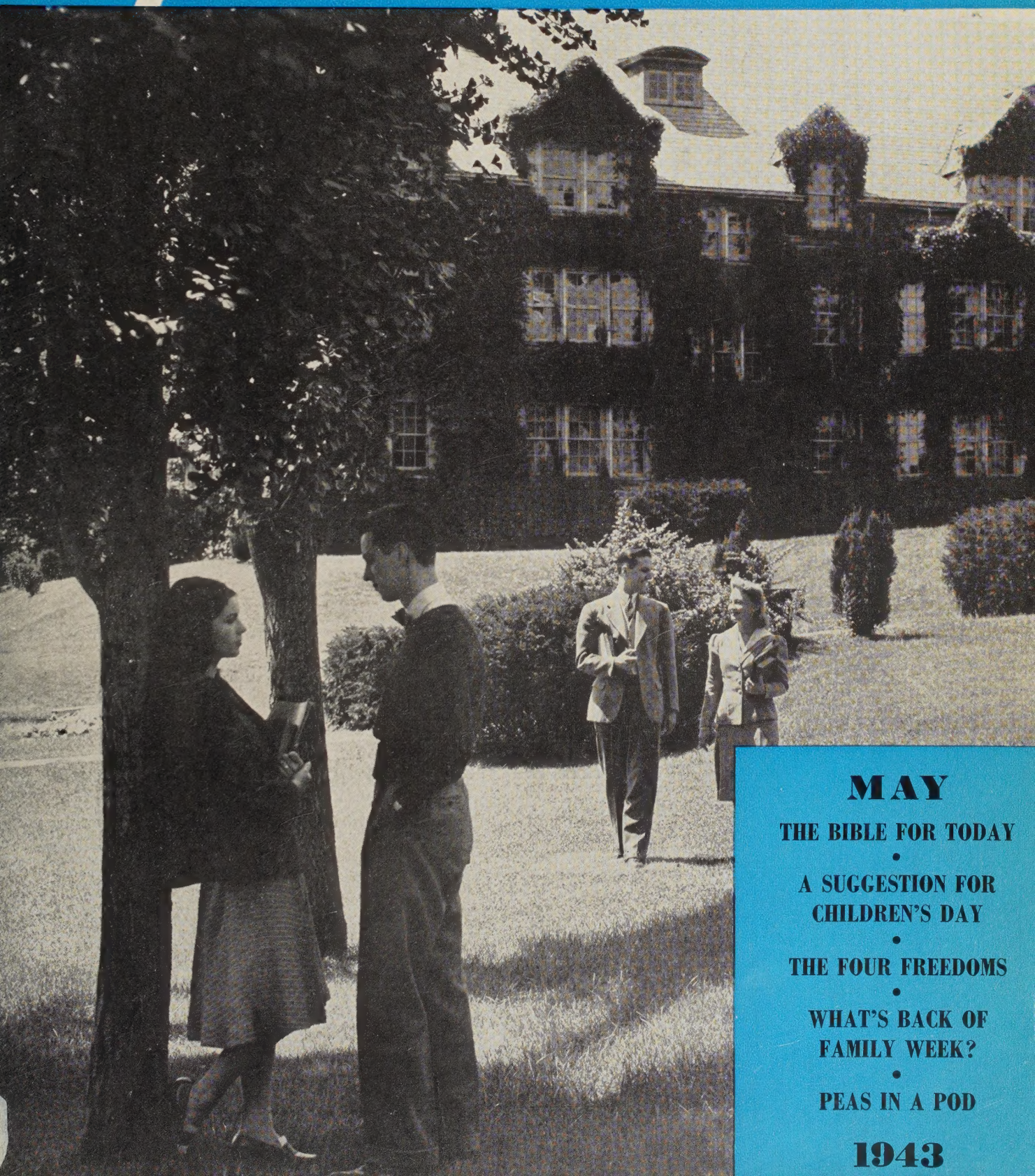
Baptist Leader



MAY

THE BIBLE FOR TODAY

•

A SUGGESTION FOR CHILDREN'S DAY

•

THE FOUR FREEDOMS

•

WHAT'S BACK OF FAMILY WEEK?

•

PEAS IN A POD

1943

". . . to make the Christian religion an integral part of the education of every youth in our Baptist schools and colleges, or under the ministry of our university pastors!"

Academies
Coburn
Cook
Hebron
Higgins
Maine Central
Peddie
Pillsbury
Ricker
Suffield
Vermont
Wayland

Junior Colleges
Bethel
Bucknell
Colby
Colorado Woman's
Frances Shimer
Ricker
Scranton-Keystone
Sioux Falls
Stephens
Wayland

Colleges
Alderson-Broaddus
Bates
Benedict
Bishop
Bucknell
Carleton
Chicago
Colby
Colgate
Denison
Florida Normal
Franklin
Hillsdale
Kalamazoo
Keuka
Leland
Linfield
Morehouse
Ottawa
Redlands
Rio Grande
Shaw
Shurtleff
Spelman
Storer
Virginia Union
William Jewell

Training Schools
Baptist Institute
Baptist Missionary Training School

Seminaries
Andover Newton
Berkeley
Bethel Institute
Central
Chicago Divinity School
Colgate-Rochester
Crozer
Eastern
Northern
Norwegian
Rochester

THIS, briefly, is the task of the New Development Program of The Board of Education, authorized by the Cleveland Convention, 1942. It can be done in three ways:

1. By strengthening the financial structures of our Baptist schools, colleges and seminaries, thus enabling these going Christian institutions to continue and reinforce their vital work.

2. By providing funds to help maintain our university pastors now at work on thirty-four campuses and to furnish needed constructive programs for many other schools.

3. By securing funds for The Board of Education so that its program of counsel, financial aid and promotional assistance may continue as a vital instrument of our national Baptist work.

The month of May marks the inauguration of the active part of the New Development Program. Baptist Education Day is to be celebrated throughout the denomination on Sunday, May 16. This is an opportunity for every Baptist to enter into the spirit of this great national program to help our youth of college age now and in the future.

Observe Sunday, May 16

BAPTIST EDUCATION DAY

THE BOARD OF EDUCATION • 152 MADISON AVENUE • NEW YORK CITY

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1701-1703 Chestnut Street
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STANLEY A. GILLET, Young People's Leader
MILES W. SMITH, Adult Leader
JOHN CALVIN SLEMP, Uniform Lessons

This Month

■ In this issue special emphasis is being placed upon Christian education in Baptist schools—junior colleges and academies, colleges and universities, seminaries. **Ideas Make a People Great,** by Luther Wesley Smith, and **Peas in a Pod,** by Frank S. Mead, stress the importance of continuing the kind of Christian education that these denominational institutions have made possible.

■ Russell S. Orr reports some stimulating thoughts by prominent leaders today in his article, **Christian Education Faces Wartime Needs.**

■ Many times this question is being asked: "Are there going to be any summer assemblies and camps this year?" Yes, in spite of the difficulties in travel and in obtaining food and help, most of our states are going ahead with their plans. On page 38 you will find all of the information in regard to places and dates that could be obtained up to the time of sending this issue to the press. Some important considerations about this problem are presented by Edgar C. Smith in **Essential Vacationing in Camp and Assembly.**

Next Month

■ **Something New—and Permanent—in "Advance" This Year,** by John Calvin Slemp, will tell why and how an old idea may remain ever new—provided it was good to begin with. Well, this one was *extra* good! The article will reveal how the best qualities of the Baptist Church School Advance for the past three years will this year become the program of the church school, not for a single year, but for many years to come.

■ **Counsel for Counselors,** by Myra Whittaker, will present some suggestions for adult leaders who work with young people.

■ **"Try the Fellowship Idea,"** urges Lemuel Petersen, one of the national officers of the Baptist Youth Fellowship. He will offer suggestions to local church groups that have not yet reorganized their work on this new plan.

Baptist Leader

THE MONTHLY MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. 5 MAY, 1943 No. 2

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OF INTEREST TO BAPTISTS

■ A "Christian Service Center," located at 425 West Fifth Street, Los Angeles, has been established as a project of the Baptist City Mission Society and is operated by the Baptist churches of metropolitan Los Angeles. The "Center" is located in the same building as the Temple Baptist Church, and the facilities of this church are available for the work. Parents, pastors, and friends of service men stationed in this area are urged to write to the men and suggest that they visit this place.

A similar "Center" has been located in the new educational building of the Third Baptist Church of St. Louis, sponsored by 53 Baptist churches of the city. It opens daily at 2 P.M. A special party is given each Saturday night.

■ Dr. Ralph Walker, pastor of the First Baptist Church, Portland, Oreg., and vice-president of the Northern Baptist Convention, has spoken recently in many cities in the East. He reports three things as typical of the thinking of that section:

1. A feeling of repentance that Christians ever allowed themselves to be put in the position where a war like the present one might be possible. This thing never should have been allowed to come to a head.

2. A spirit of earnest inquiry as to ways and means of producing a better world order so that pressing international problems can be worked out with equity and justice.

3. Our faith is fully justified in our God, who is able to overcome human folly and ignorance and work out his will in human affairs.

■ Participation of clergymen, teachers and sociologists in a campaign of marital education for young people was urged by Prof. William F. Ogburn of the University of Chicago before the parents' day session of the Progressive Education Association conference in Chicago.

"There will be a sharp rise in divorces after the war," he said, "even beyond the normal percentage who would separate because of temperamental and psychological differences. Family life will be in grave jeopardy during the postwar years."

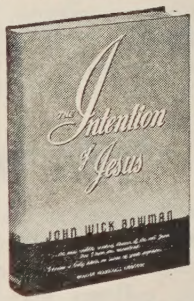
The trend toward larger urban populations and the increase in childless families will intensify the divorce rate to about 20 per cent of modern marriages, Professor Ogburn predicted. The growing economic independence of women and the need for women in industry after the war also will contribute toward a rise in the divorce rate, he said, adding: "Teachers, clergymen and sociologists must treat marital relations as a major subject."

DISTINGUISHED RELIGIOUS BOOKS

A Religious Book Club Selection

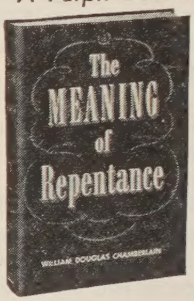
The INTENTION of Jesus

by John Wick Bowman



Walter Marshall Horton says: "This is a revolutionary book. I like it instinctively . . . because Professor Bowman has painted what to me is *the most credible speaking likeness of the real Jesus that I have ever encountered.* I earnestly commend this book to all Christian ministers and laymen who wish to 'know whom they have believed.'" **$2.50**

A Pulpit Book-of-the-Month Club Selection

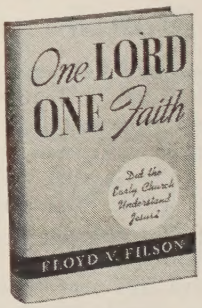


The MEANING of Repentance

by William Douglas Chamberlain

The author says: "It will do little good to 'win the war' if we go on doing the things which provoke wars. Scientific and industrial achievement will make each succeeding war more terrible than its predecessor, unless we learn how to live together. The New Testament idea of 'repentance' offers the solution." **$2.00**

Did the Early Church understand Jesus?



ONE LORD ONE FAITH

by Floyd V. Filson

Has there always been just one Lord and just one faith? In an effort to answer such questions, scholars have begun to study more carefully the thought and life of the Early Church. In this book, the author has gathered up the older backgrounds and the newer trends in New Testament study into a simple and interesting discussion. **$2.00**

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OF INTEREST TO BAPTISTS

■ The Legislative Committee of the New York State Council of Churches has filed a memorandum opposing two bills before the State Legislature to waive requirements for health examinations of applicants for marriage licenses, and the customary three-day or twenty-four-hour waiting period when one of the parties is in the armed forces.

■ All church bells in Rumania will be requisitioned for war purposes, according to a Finnish Lahti Radio broadcast to Estonia, recorded by the Federal Communications Commission.

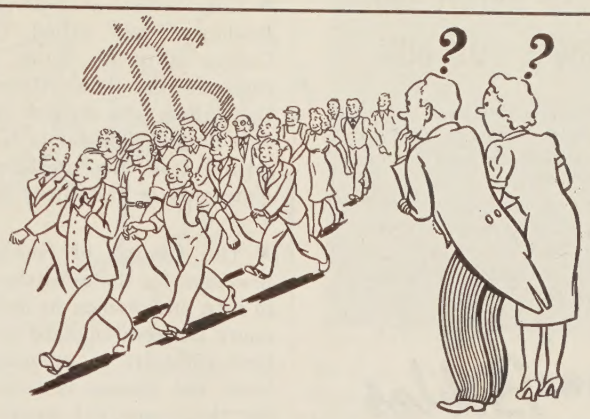
■ If you would like to receive a free copy of Dr. Edwin McNeil Poteat's address, "Roger Williams Redivivus," delivered at the Northern Baptist Convention at Atlantic City in 1940, send your name and address to The Ministers and Missionaries Benefit Board, 152 Madison Avenue, New York, N. Y.

■ Nearly every state convention bulletin for the past month has carried one or more items about the burning of church mortgages or the discharge of an old debt for an organ, a new heating plant, improvements and repairs, or the purchase of new property. Increased financial strength is apparent, and it is encouraging to learn that the churches are receiving some benefits from it. Congratulations to every church that has achieved any such goal.

■ With 25 to 30 per cent of "the ablest, most vigorous ministers" of the Presbyterian Church soon to be serving as army, navy and marine chaplains, Dr. William Barrow Pugh of Philadelphia, stated clerk of the church, predicted in a Chicago meeting that unofficial "rationing" of pastors might be the result. He reported that "many of our presbyteries and synods are more than decimated of pastors between 24 and 50 years of age."

"Aged and retired clergymen are being called back into church leadership," Dr. Pugh stated. "Parishes are 'doubling up,' with pastors returning to the old-time circuit plan of caring for two or more congregations. In some instances laymen are acting as pastors, preaching and carrying on the usual activities. A further drain on churches is the call for temporary ministry in the camps by active pastors. We are sending top-ranking ministers into concentrated camp areas on month-long leaves. This system gives the men in the camp outstanding speakers and does not rob civilian congregations for extended periods."

EVERY CHURCH PAYING ITS SHARE OF ITS PASTOR'S DUES IN THE RETIRING PENSION FUND BY 1943



Our Government gives surety
Of pensions for the laity....
Shall we deprive our ministry
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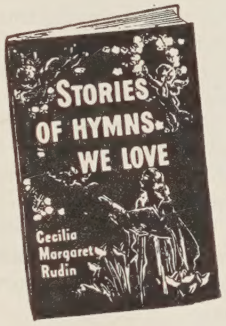
For complete information concerning Retiring Pension Fund Membership write to The Ministers and Missionaries Benefit Board of the Northern Baptist Convention, 152 Madison Avenue, New York City. M. Forest Ashbrook, Executive Director.

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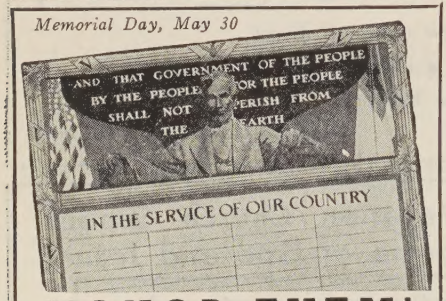
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OF INTEREST TO BAPTISTS

■ Colgate-Rochester Divinity School at Rochester has called George Barton Cutten to be its acting president. He succeeds the late Albert W. Beaven. Dr. Cutten, who started out on his career as a Baptist minister in Nova Scotia, had retired from the presidency of Colgate University in Hamilton, N. Y., last year.

■ The Church of Scotland has made provision for the extension of its services to men and women in industry. Because many laborers engaged in wartime work have difficulty in attending church services, the church is anxious to provide for their spiritual needs by means of industrial chaplaincies.

■ New York's first Protestant governor since 1932 held that position for twenty-eight days until Thomas E. Dewey assumed his new duties. Charles Poletti, now assistant to the secretary of war, succeeded Governor Lehman when the latter accepted his new post of responsibility for providing food for the conquered nations of Europe. Charles Poletti, the son of Italian immigrants, is a very active member of Riverside Baptist Church in New York and a leader of Christian activities in the state.

■ The "Illinois Baptist Historical Collection" housed at State Convention headquarters now is available for consultation. The collection of historic documents offers interesting information to those who like to read the history of our denomination.

■ A total of 6,000 public, university and normal school libraries throughout the country co-operated in the first nation-wide observance of Religious Book Week, held March 28 through April 3. A selection of 200 religious titles was made for the occasion by four committees composed of Protestant, Catholic and Jewish clergymen, educators and writers. Fifty of these selections were Protestant, 50 Catholic, 50 Jewish and 50 interfaith or good-will books. In each group of 50, ten were juvenile.

■ Students of nine Protestant and Jewish theological seminaries conferred recently in an all-day conference in New York to consider proposals for providing havens of refuge for persecuted Jews in Nazi-dominated Europe.

■ Members of the oil-burning Immanuel Baptist Church and the coal-burning Grace Episcopal Church of Newton, Mass., worshiped together for the latter part of the winter, in the Episcopal building. The pastors of the two churches preached on alternate Sundays, but both participated in conducting other portions of the weekly worship services. The choirs and the ushers combined their forces. The two church schools continued as separate units, the Baptists using the Episcopal parish house. To prevent financial confusion, the Baptist churchgoers enclosed their contributions in envelopes marked with the name of their church.

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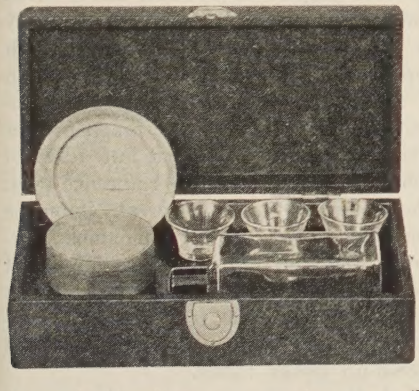
OF INTEREST TO BAPTISTS

■ Problems of postwar relief work in Europe and the Far East were discussed recently in Washington, D. C., by the Administrative Committee of the Baptist World Alliance. Among the issues faced was the question of the extent to which Baptists will co-operate in interdenominational relief plans. Another issue was the problem of religious liberty as it exists in the world today, and the question of postwar freedom of religion. A report on Russia stated that there has been considerable relaxation of religious controls. The hope was expressed that the day of restrictions on religion in Russia is over.

■ Storer College, our Baptist school at Harpers Ferry, W. Va., has established the first colored chapter of The Future Teachers of America in the state — a move of national significance.

■ "Make Us Aware" was the theme for Religious Emphasis Week at Denison University (Granville, Ohio). Speakers presented different aspects of this theme in daily chapel talks. "Postwar Reconstruction" was considered at one of three evening forums.

Pastor's Compact Individual Communion Set



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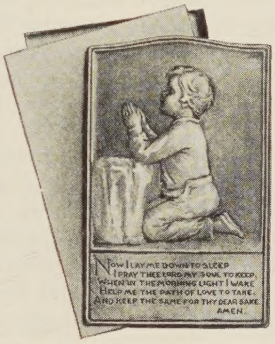
NOW I LAY ME DOWN TO SLEEP
I PRAY THE LORD MY SOUL TO KEEP
WHEN IN THE MORNING LIGHT I WAKE
HELP ME THE PATH OF LOVE TO TAKE
AND KEEP THE SAME FOR THY DEAR SAKE
AMEN

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The BIBLE for Today

By EDGAR J. GOODSPEED

I ADVISE YOU," said Thomas Carlyle to John Stuart Mill, "to persevere in reading the Bible; in seeing it, through all distances and disguises."

In his great, but now almost forgotten, *Preface* to the King James translation, Miles Smith, Bishop of Gloucester, said of the Bible, "It is not only an armor, but a whole armory of weapons, both offensive and defensive. It is not an herb, but a tree, or rather a whole paradise of trees. It is not a pot of manna, or a cruse of oil, for a meal's meat or two, but as it were a shower of heavenly bread, sufficient for a whole host; a whole cellar full of oil vessels, whereby all our necessities may be provided for and our debts discharged; in a word it is a panary (basket) of wholesome food, a treasury of most costly jewels, a fountain of most pure water springing up unto everlasting life. . . . The Scripture then being so acknowledged to be so full and perfect, how can we excuse ourselves of negligence if we do not study them?"

With all the enthusiasm of the great bishop of long ago, we too may indulge in a moment of rhapsody and offer our characterizations of the Bible.

What Is the Bible?

The Bible is a *library* of powerful, coherent books, of extraordinary range and vigor, which has made an immense contribution to the intelligence of mankind as well as to its moral development, and which still has an immense contribution to make. Here are the records of the findings of the great discoveries in religion.

The Bible is a *museum* of moral and religious attitudes and experiences, of immense variety, ranging all the way from Lamech up. That old savage of the bronze age seems to have made himself a sword or some such weapon and cried in triumph, "If Cain is to be avenged sevenfold, then Lamech seventy-sevenfold." However, when Peter asked Jesus how many times a day he was expected to *forgive* his brother, Jesus answered seventy-seven times! He made the ratio of Lamech's vengeance the ratio of Christian forgiveness. And yet there are nations today that are boldly turning back to Lamech's program.

The Bible is a *chorus* of glorious voices, which men have been echoing ever since: Amos and Micah, with their deep note of the justice of God; Isaiah, whose "Holy, holy, holy" still echoes around the world at the new year to the music of Gounod's *Sanctus;* Hosea and Paul and John with the love of God; and Jonah with the mercy of God, all blending in the Revelation in the great "Hallelujah Chorus" — "Then I heard what sounded like the shout of a great multitude, and the noise of many waters and the sound of mighty thunders saying, 'Hallelujah! For the Lord God Omnipotent reigneth!'"

The Bible is a *treasury*, a storehouse. What riches of spiritual guidance, of comfort, of patience, of correction, of courage, we have drawn from its inexhaustible contents. In the pressures and perplexities of college, in the stress of middle life or in the anxieties peculiar to age, we go to it for counsel and are not disappointed.

And it is also a *gallery of portraits*—faces that have become so familiar that they hang forever on the walls of our minds: Jacob, with his religious genius and his crooked ways; David, so winning and upright, yet with such dreadful weaknesses, too; Paul, with his eloquence and zeal; and Jesus, living in a world all his own. We all have our own worlds—worlds of memories and hopes, fears and aspirations; our grudges and our prejudices; the attitudes that have become habitual with us. And Jesus had his world—his outlooks, his aims and aspirations and affections and hopes. But his were of such a kind that men have been trying ever since to get into his world, to gain if possible his point of view, for they think that if they do, they will be saved—and they are right. The portrait of Jesus is, of course, the central picture in this portrait gallery; it is the one that gives meaning to all the rest.

DR. GOODSPEED is not only the most eminent Bible scholar and New Testament translator in America but also lectures in several universities and serves as a member of the Board of Deacons of the First Baptist Church of Los Angeles.

The Bible, Our Monopoly

Now, of this amazing book, we Christian people in our churches and colleges enjoy a monopoly. Not that we have sought such a monopoly, or want it; it has been thrust upon us. Rightly or wrongly, wisely or unwisely, the majority of our public schools and public universities have excluded the Bible from their view.

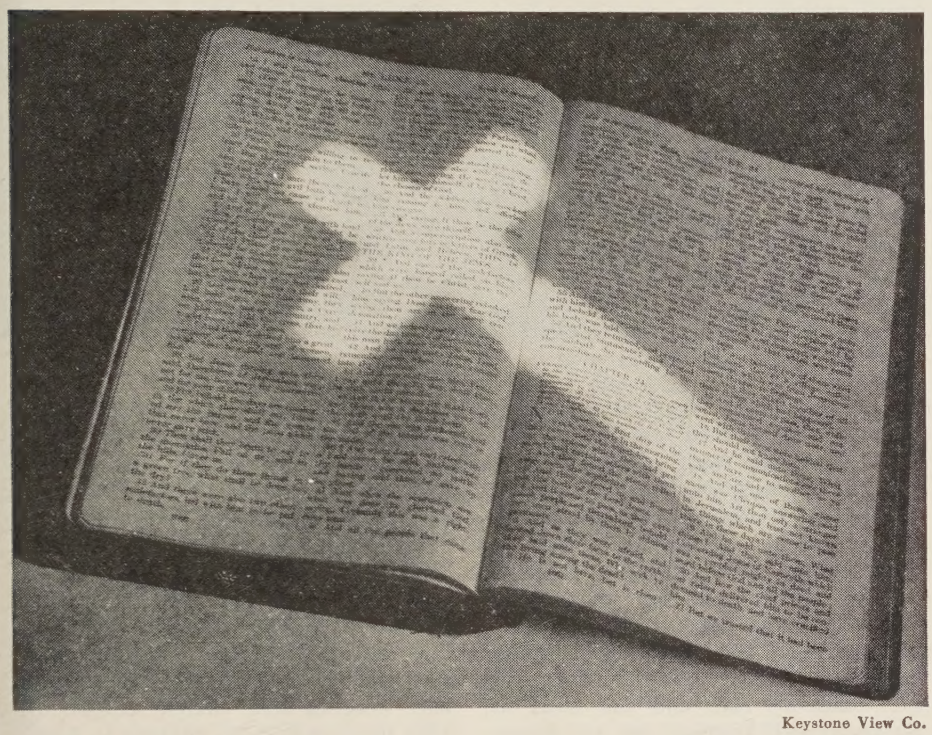
It is no light thing to be the possessors and distributors—almost the proprietors—of the word of God. This situation carries with it a grave responsibility.

We must *know* the Bible—not, as in childhood, as an unsorted mass of golden texts, but as something that we understand and can use. I hasten to say that I owe as much as anybody to such childhood memorizing of Holy Scripture. In the home of my boyhood were two invalid grandmothers, devoted Christians, and, if I strayed into their rooms of a Sunday afternoon as I liked to do, they would set me to learning a new psalm or beatitude or reviewing an old one. I know the value of all that, but it is not enough.

A clever young society woman once said to me, "Why, I always supposed the Bible was something to look up references in." It is well for us to remind ourselves that the writers of the books of the Bible did not divide them into chapters and verses. The chapters were devised by Stephen Langton, the famous archbishop of Canterbury, in 1225—and he did not always do it too well. He made his very first division, marking off the first chapter of Genesis, about three sentences too soon. Thus what was really an account of the origin of the sabbath appears to be the story of the creation of the world. The verses were not invented until 1551, when a French printer divided the New Testament into 7,959 of them in order to facilitate reference to it. These devices have been an immense convenience, of course, for some purposes. But they have made us all forget the higher use for which these books were written: to be read through, continuously and coherently, as we read grown-up books today.

I shall never forget one evening twenty years ago when we sat down in our living room and I read the Gospel of John aloud, from beginning to end, at one sitting—for the first time in my life, I confess. How absurd, that I never before should have seen that book whole, as it was meant by its author to be seen. This piecemeal, atomistic way of using the Bible, which is almost universal, is robbing us all of the best, most natural and obvious use to be made of it. After all, the whole really is more than the sum of all the parts, and even if you know every verse of John but have not

seen how the evangelist employed them, you have never seen his book or really listened to its author. You may drive by a lot where all the stones that are to go into a house are scattered over the ground and you may see every one and yet have no idea of what the house will look like when it is finished. We need to apply a little common sense to our use of the Bible.



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2 Corinthians, for instance, is one of the most neglected books in the Bible, though it is really one of the most exciting and dramatic. In the first half of it, the greatest of Christian missionaries sets forth the motives and methods of his missionary work. Another good example is the Gospel of Mark. You can read it through in an hour and twenty minutes, and you will get the impression of a man grappling with a task too great for him—of writing Jesus down in words and sentences.

We Must Learn from It

We make hard work of reading our Bible, reading one chapter at a time! We have a moral duty to the Bible, of course: to live up to its personal demands upon us. But we have an intellectual duty to it, too: to understand its great messages and ideas. It is not a mere flower garden for us to roam about, plucking what suits our fancy; I enjoy that as much as anybody, but that is not doing justice to the Bible.

I had great difficulty last winter persuading an intelligent man that the Bible is, among other things, the work of great thinkers, grappling with the deepest problems of mankind. Why had this obvious fact escaped him? Isn't it because we, the possessors and custodians of the Bible, its proprietors, if you please, have not ourselves bothered to follow these great thinkers on their way? We have not done our intellectual duty by the Bible. If the world at large is misprizing it, it is primarily because we have been misprizing it ourselves.

Yet Ernest Renan, the great French critic, said the Gospel of Matthew was the most important book in the world. I, certainly, cannot think of a more important one.

There is a general disposition to substitute a widespread distribution of the Bible for a serious effort to understand it ourselves. We rejoice, all of us, at the work of the Bible societies in printing vast editions of the Bible and spreading them over this and foreign lands. But are *we* making a serious effort to read and understand the great messages of the Bible?

Of course, the Christian experience is for everyone, whether he can read or not—but not the Bible. Here are great thinkers at work, great spiritual discoverers operating before us. Here is Jewish religious history, developing against its oriental background. Here are the greatest ideas of mankind emerging, painfully extricating themselves from masses of superstition and error. The Bible is worth understanding, and if we do not take the trouble to understand it, we shall never get all it has to give.

This may seem the merest commonplace, but it is not. After some remarks of mine at a convention some years ago, a man came up to me and said, "I believe the Bible from cover to cover! What was that insignificant little verse in Revelation you made so much of, and what difference does it make what it means, anyway?" How many people dismiss the Bible with the same nonchalance! He was one of the proprietors of the Bible, and this was all he cared about what it meant.

Even among highly educated men, there is a strange ignorance of the most obvious facts about the Bible and what it has to say. A few years ago, a leading American thinker, Walter Lippman, said in a book that no great teacher of high religion had ever thought of teaching the highest wisdom to everybody. Yet this is what Paul expressly aimed at: "We warn everyone, and teach everyone all our wisdom, in order to bring everyone to Christian perfection" (Col. 1: 28). This is exactly what Mr. Lippman thinks must be done, but he presents as a modern discovery what Paul had seen and said almost nineteen hundred years ago.

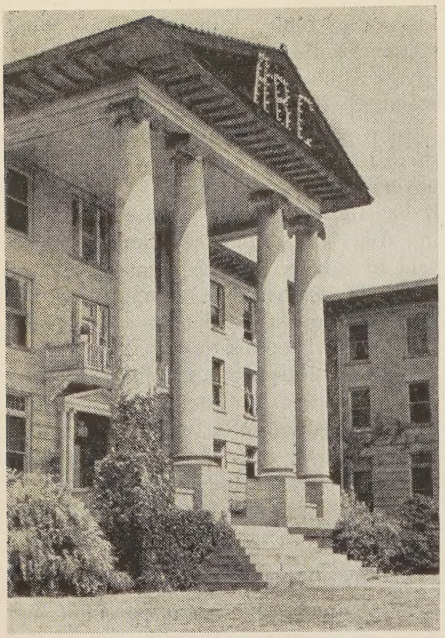
We Must Teach from It

This is in large measure our fault, for it is our neglect of the meaning of the Bible that has left these literary men in such ignorance of it. If we have much to learn from the Bible, we have much to *teach* from it. We are its spokesmen; we are or should be the bearers of its great ideas. The Bible still has a contribution to make to human freedom, truth, enlightenment, progress, tolerance, forbearance, mutual understanding and brotherhood. The other day one of my students showed me in a current school text the statement by a well-known modern historian and journalist that Paul had never said a word to show he thought of a slave as anything but a chattel and a two-legged beast of burden. Of course, we think of Philemon and what Paul said about slaves in Galatians and Colossians, and we know this statement is utterly wrong. How do such things happen? Because our mouths are so full of the *phrases* of Scripture that we have forgotten that the men who wrote these books were not phrase-makers but the great thinkers of mankind.

The men of the Reformation fought and died to give us the English Bible and the right to understand it. Let us accept our task of teaching the Bible. Let us magnify it—do it so well, so dramatically and dynamically, that public schools and public universities will be forced to admit it again to its rightful place in education!

When after three years devoted to translating the New Testament I rose from that task, I had two great impressions of the New Testament as I had never had them before. One was its emotional intensity. It is charged in almost every sentence with the deepest emotion. We sometimes read it absently and indifferently; but that is far from the mood of its writers. They had the most astonishing things to say! One of the most striking facts about the New Testament is the entire absence of the

(Please turn to page 16)



ALDERSON-BROADDUS COLLEGE
PHILIPPI, WEST VIRGINIA

Peas in a Pod

By FRANK S. MEAD

ONCE, in Rome, I was pushed off the sidewalk by a gang of twelve-year-old rowdies who called themselves "The Sons of the Wolf." They were the children's department of Italian Fascism—they all dressed alike, acted alike, talked alike. What to me was worse than being shoved into the gutter was the fact that they all *thought* alike. There wasn't one free or independent mind in the lot. That, to an American, is criminal.

That same afternoon I went with a friend, just in from Berlin, to an oculist. He had had one eye nearly punched out by a mob of eighteen-year-old "Hitler Youth" on Unter den Linden. He said, bitterly: "You ought to see those young bullies! They're all made in the same mould—Hitler's mould. They are automatons, peas in a pod. . . ."

Peas in a pod! That's why we fear Fascism and Nazism, isn't it? We have been looking at our own children and saying, "Spare us that!" Lately, however, some of us have been developing a sharp new fear that, if things go on as they are, perhaps our children *will* be like that, because we are in danger of losing the one thing and the one institution in this land of the free that has made our children unlike "Hitler Youth" and the "Sons of the Wolf." We do not expect the youth of America to turn into automatons just because the Army and the Navy are now training them. The real danger here is that we will surrender the sources of freedom and education into the hands of men who are not equipped to take care of them. It is the loss of this principle rather than the degradation of youth that concerns us.

I have just read that there is a proposal at Washington that we have a federal subsidy of all American colleges. Only yesterday I read a report of a speech by Mr. Wendell Willkie in which he said: "The destruction of the tradition of the liberal arts, at this crisis in our history, would be a crime comparable to the burning of the books by the Nazis—*and it would have approximately the same result.*

"Burn your books now—or, what amounts to the same thing, neglect them—and you will lose your freedom as surely as though you were to invite Hitler and his henchmen to rule over you."

This is strong language from a strong man and a man who knows what he is talking about. What leads him to say a thing like this? What's behind that statement?

If you read your newspaper, you should know what's behind it. The government has taken over in American education; specifically, the Army and the Navy are supervising young America at college. Quiet campuses where once were taught the gentle arts of peace now resound to the sound of bugle and marching feet. The Yard at Harvard and the fields of Yale and the halls of Bucknell and Denison are no longer merely academic; now they are military. Youth still goes to college—but not to study the arts of peace. Youth prepares for war. College education in this country is fast becoming a war casualty.

It has to be like that. We are not objecting to the temporary taking over of the colleges in our all-out effort to win this global war. The Army and the Navy are perfectly justified in using whatever equipment they can find to train youth quickly and efficiently to win the battle.

What we *are* worried about is that this thing may not be temporary, but permanent. If that happens, we shall win a war and lose, out of American life, a great foundation principle without which we shall not be free at all. Make up your mind to this: if the independent college is lost in America, then winning the war will mean little.

We are free now. We are distinctly not peas in a pod. We are the most independently thoughtful and progressive nation on the face of the earth. Just how did we get that way? Suppose we go back and see.

Never in this country has any teacher been commanded by the government to teach such theories as the blood-and-soil nonsense. Never has a boy been told by the state that he had to be an engineer or a minister; the choice is his. Never have we allowed any supervising agency to say, "We need ten thousand more dentists in the United States; therefore all the boys graduating this year from the high school of the state of ———— will go to dental school!" We've made a lot of mistakes in American education, but up to now, thank heaven, we've not made *that* one.

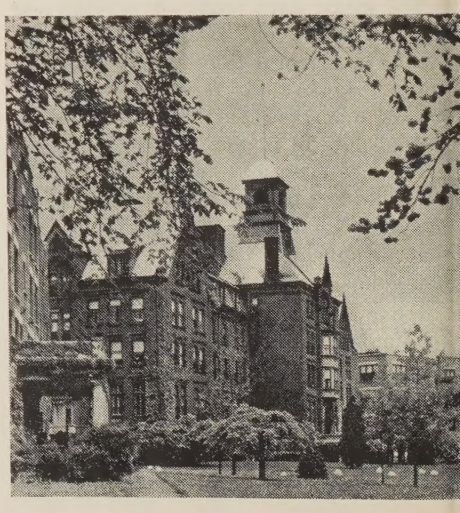
Instead, we have sought to develop free minds in a free nation. What we have tried to produce is individuals, not peas in a pod, not automatons. And in spite of all our blunderings and errors, we have done a rather good job of making Americans.

Anyone with anything to teach, provided it came within the bounds of ordinary sense and decency, has been perfectly free in this country to open a school and teach in it. Any religious denomination was free to do that; the State never stood in the way. Thus it came about that the first really *public* schools in all human history were the schools of Puritan New England. The first American colleges (Harvard, William and Mary, Yale, Princeton, Columbia) were all free, church schools. By 1800 there were thirty colleges in America, and seventeen of them were church-founded and church-maintained.

Any state could have its university. Any city could have its college. The curriculum of all of them was their own business; they could teach any science, any theology. They could accept whom they pleased to teach. In the city of Philadelphia alone, we have had (and still have) Girard College, into whose halls no minister could step, and the University of Pennsylvania, where anyone could step.

Out of such freedom came the Found-

KEUKA COLLEGE, KEUKA PARK, N. Y.



ing Fathers of this democracy who put the American Dream into words and who wrote its protecting laws into the statute books. It is interesting, in passing, to note that not one signer of the Declaration of Independence was educated in a nonreligious school and that, for a century, the United States did not have a President who was trained in a nonreligious school. These first leaders evidently took the words of liberty-loving William Penn quite seriously, when he said, "Men must be governed by God, or they will be governed by tyrants."

Which school they went to doesn't matter; what does matter to us is that they went to *free* schools, where they were subjected to vastly different philosophies and ideologies without let or hindrance from the state. And they were predominantly independent church colleges. Then they put together what they had learned in an atmosphere of spiritual earnestness, measured it and tempered it and evaluated it and burned out the dross and fused it into a democracy that is the envy of free men everywhere.

But we will no longer be the envy of free men everywhere if we throw away this priceless heritage and principle in our wild effort to win the war. Frederic March, in "The Skin of Our Teeth," has a great line when he says, "Every good and excellent thing we have stands constantly on the razoredge of danger; it must be fought for!" Right! That goes for American education, which is poised on the razoredge now, which is in such a peril as it has never faced before. If we lose this good and excellent thing, we drop back one hundred years—just as Germany dropped back a century in her development when the university professors were the first to capitulate to the peas-in-a-pod terrorism of a paper hanger from Vienna.

We need to face it, squarely. We need to understand that the Army and the Navy are quite justified in meeting the emergency now with the help of the equipment of the American college. But, we need also to understand that the Army and the Navy are not to be entrusted with the future of culture and civilization. Army and Navy men themselves would be the last to ask for that; if and when such a transformation comes, it will be not because of design on anyone's part, but because of neglect. Our needs now are teachers, colleges, institutions with the breath of the future on their faces and the furious, bitter winds of war at their backs.

We need engineers now, yes; aviation technicians now, yes; captains and majors and admirals now, yes. But what about tomorrow and tomorrow and tomorrow? What—who—will we be needing then that we should be training today? Let Raymond Gram Swing say it; in a commencement speech, Mr. Swing reminds us that "It will take more than dentists, physicians, chemists and engineers to conduct the affairs of America. It will take men and women of culture, which is to say men and women who know themselves as products of a long process, and who feel the privilege and the sacred obligation to add to their heritage in passing it on. And while it is easy to scorn contemporary liberal colleges (this is the liberal arts that Mr. Willkie is talking about, and "free" education I have been talking about) because they did not forewarn their students during the past twenty years of the calamity through which they were to live, this is a criticism, not of liberal education, but of its want. Now, I should say, such weakness as liberal education has shown in the last twenty years makes its strengthening all the more urgent, *so that we can enter the peace with greater spiritual preparedness than we entered this war.*"

Right now, we are *not* building this spiritual preparedness. The draft is stripping the colleges of more than two-thirds of their young men; they are being subjected to an education that prepares them almost exclusively to become fighters, warriors. It is not the task of the Army and the Navy to do anything else. But it is *our* job to see that other youth, yet to come, are educated otherwise, if we want our America to endure.

More and more, I am fascinated by China and the Chinese. I am intrigued, almost shamed, by the painful truth that in the business of higher education they are years ahead of us "forward-looking" Americans. China has thrown millions of her youth into a six-year struggle with the invader that has won for her the admiration of the world. What the world would admire even more, if the world only knew it, is that China has refused to send *all* her youth into the deadly jaws of war; China has insisted that large numbers of her most promising young men and women finish their college courses, war or no war, in order that, when the bright tomorrow comes, there will be a sufficient number of youth ready and trained to take over. How many Americans have thought *that* far ahead?

The other night, in Madison Square Garden, I saw the result of this Chinese farsightedness. I saw a little lady—a completely Chinese lady—make 20,000 blasé New Yorkers weep and laugh and cheer. She stood there in the spotlight, serene and poised—the acknowledged First Lady of the World. To a world torn by hatred and war lust, Madame Chiang Kai-shek said slowly, evenly, fearlessly, "No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lessons gained thereby. . . . We should use our energy to better purpose, so that every nation will be enabled to use its native genius and energy for the reconstruction of a permanently progressive world, with all nations participating on an equitable and just basis."

Just where did she get such ideas as these? You know where she got them. First at Wesleyan College in Macon, Ga.; again, from Wellesley, one of the greatest—and freest!—institutions of higher learning in the civilized world. Madame Chiang is the product of American free, liberal, Christian education, and she therefore has that within her great heart and mind and soul which is the only hope left to a world gone almost completely mad.

Thank God she got it! Thank God she got it *here*! God bless America, so long as America is able to go on making such a contribution to tomorrow and tomorrow and tomorrow. And God help America when she can no longer do it!

Ideas Make a People Great
Christian Principles Make Them Free

By LUTHER WESLEY SMITH

WITHIN the walls and on the campuses of Christian schools young Americans were taught to think for themselves. They were free to ask questions. They were encouraged to find answers. Here they formed opinions, made decisions and wrestled with big ideas.

These quiet, often out-of-the-way places—these church colleges—have been nothing less than little power stations along the American way. They electrified souls. Seemingly far removed from the struggle of workaday life, our youth were inspired to dream dreams and see visions of a life freed from old drudgery and glorified by new achievements.

Instructors with convictions and books with messages, study hours and stimulating exchange of ideas created new hopes and stirred hearts with holy ambitions. Through the work of consecrated teachers Christian faith and character have enriched the life stream of ideas and insured the greater freedom of our people. Nothing of vast importance in America has been achieved in the last one hundred and fifty years that was not at first dreamed of and then thought out by someone whose brain was aflame with selfless desire. Ideas are creative! Railroads, highways, reclaimed lands, reservoirs, towering cities, science, industry, wealth, culture, all these are ideas translated into action.

In colleges much like the one pictured here—some small, others large—our youth have been led to evaluate ideas, to grapple them to their hearts as with hooks of steel, and thus fit themselves for life. That these young people were later thrust into leadership in America is no mystery. They could think; they could decide; they had learned that Christian hearts and minds have something worth giving to others.

Baptists have a stake in all this—a high stake! They have Christian schools and colleges. From them have come almost three-fourths of our church leadership at home and in other lands.

Northern Baptists believe in education. Their sixty-three educational institutions—academies, colleges, and seminaries—testify to this.

Baptists desire that their children shall have the ambition and the opportunity to develop their abilities and form their characters under Christian influences. They pray and plan that their youth may become trained, able, dedicated personalities.

Trained, disciplined youth hold in their hands the destiny of our churches as well as that of our nation. If such leadership is not raised up in our churches today, how weak will be the ministry and the testimony of the churches of tomorrow! What if the major portion of the leadership of every community becomes non-Christian? What if the trained, effective leadership of the American community has in it little or no Baptist representation?

On the one hand, there are our Christian colleges and the contribution they have made and may continue to make to American thought and character; on the other hand, there is the possibility of an educational system in which all colleges become state-supported, state-controlled, and state-fashioned institutions.

Totalitarianism is an idea and a faith that cannot be killed on the battlefield. Already it is invading American minds. More and more it may intrigue the mind of leaders in the field of education.

Totalitarianism will not be killed, no matter when the German army is defeated. If we permit all colleges to come under the direct or indirect influence of the state, will we not then run the risk of planting on our shores what our sons, fathers, and brothers are now giving their lives in foreign lands to destroy?

It is to the glory and honor of our Baptist forefathers that they realized we cannot insure our Christian liberties unless we maintain adequate, independent Christian colleges where intellectual freedom and spiritual conviction are nurtured. How fortunate are we, then, as Baptists that we have had bequeathed to us, fashioned for this very hour of destiny, sixty-three of these institutions to which we can send our youth, to which can give our allegiance, the support of both our gifts and our prayers, and in which we may confidently expect that our youth will be trained in mind and heart for Christian leadership and as a power for God.

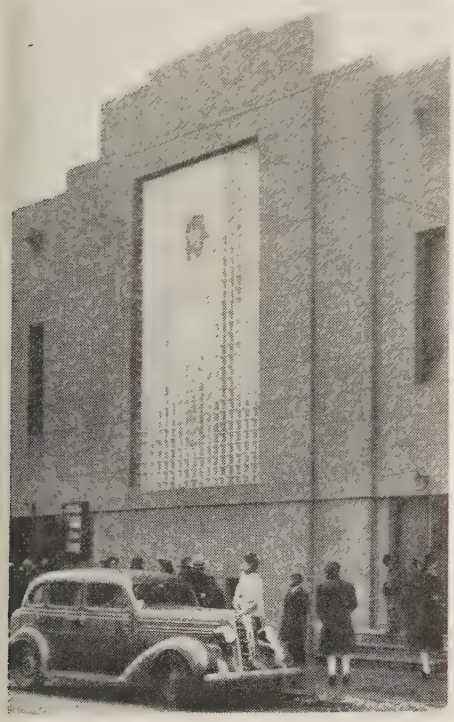
THE STORY OF
A CHURCH'S DREAM
. . . AND OF
FAITH AND WORKS
THAT MADE THE
DREAM COME TRUE

HENRY MCCRARY LIKES TO MEET ALL HIS PEOPLE EACH WEEK AS THE CAMPAIGN GOES ON

South of Washington Avenue

By KENNETH L. WILSON

IF you want to make a certain Philadelphia banker very red in the face, walk quietly up behind him and say, "Tasker Street!" The gentleman is pretty much embarrassed—and chagrined—about the whole affair, but the Tasker Street Baptist Church is heartily chuckling up its sleeve, taking time out only to let go with frequent ringing doxologies.



THE FIGURE OF THE CHRIST IN THE GLASS-BLOCK WINDOW WAS SANDBLASTED INTO THE GLASS AND THEN PAINTED. IT IS THE WORK OF A NEGRO ARTIST

That banker had his chance in April, 1940. "Our church would like to borrow $15,000," Minister Henry T. McCrary and his trustees had said as they stood on a thick rug before the carved mahogany desk. The banker drummed his fingers thoughtfully and looked silently at the men before him.

"We have security," one of the trustees assured him. "Our present building and properties are worth more than $30,000."

"We have a good reputation," said another trustee. "We pay our debts—on time."

The banker drummed his fingers some more and thought of the loans he had made to other churches—loans which had been defaulted. "I'm very sorry," he told his visitors. "We won't be able to help you." Mr. McCrary and his associates didn't know then that the banker *was* helping them—that, by *not* lending them the money, he was practically making them a present of $30,000!

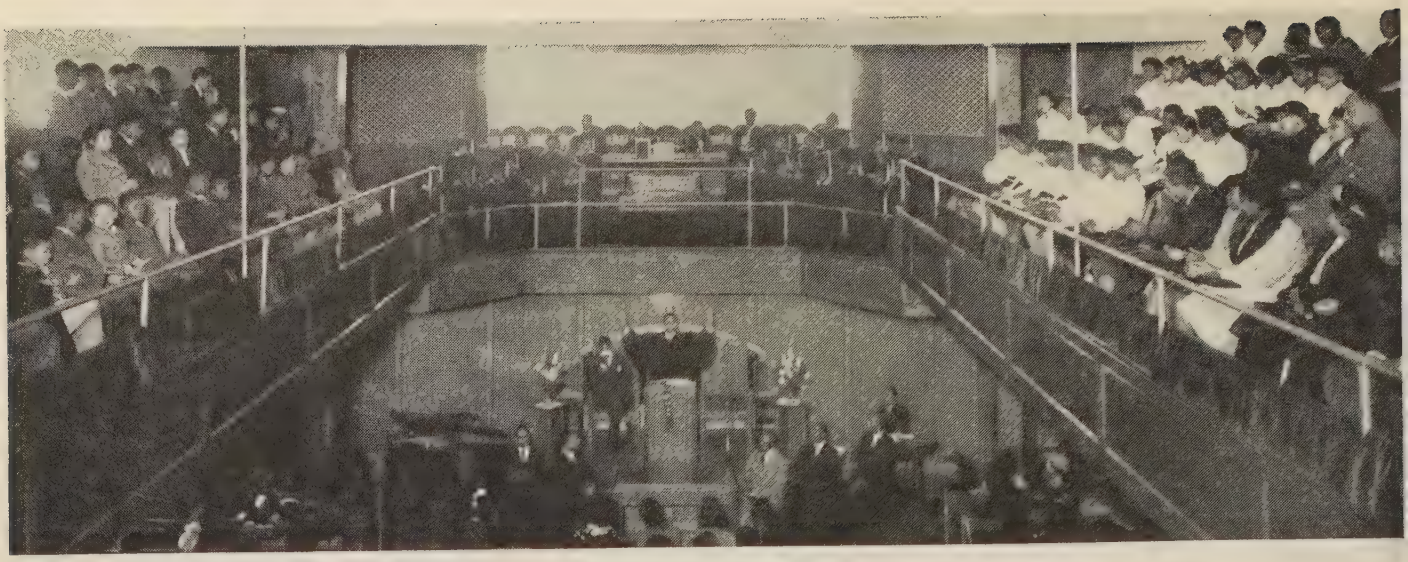
"We can't get a loan," the preacher told his congregation the next Sunday. "Shall we give up, or shall we pay up and handle this ourselves?"

The congregation expressed its feelings vociferously. It was mad—fighting mad—mad enough to build its proposed new building on a pay-as-you-go basis. Which is exactly what it did—spending $45,000 instead of $15,000 in the process!

Perhaps, however, we had better jog back into history ten years before that trip to the banker's office. It was a Sunday morning in 1930. Mr. McCrary had been invited over from Pinn Memorial Church to preach for the Tasker Street congregation. Tasker members liked him—so well that they asked him to preach for them every Sunday. Henry McCrary took the job.

It certainly wasn't the building that attracted him. It was a small dark structure which had outgrown its usefulness. Nor was it the size of the membership. There were less than 150 active members. It wasn't the church debt that made him interested—$3,400 still owed from 1910, plus three or four thousand dollars' worth of current outstanding bills. When you ask Mr. McCrary today why he joined forces with Tasker Street, he says, "I liked the singing. It was a singing church." But if you ask Timothy Fair, the Sunday school superintendent, he'll say, without so much modesty on the minister's behalf, "He could see the possibilities here."

The new preacher had high dreams, but you can't build overnight. There were those old debts. The first thing to do was to see that they were cleaned up. And they were paid—completely paid—by 1937. They were paid during depression years when most churches were re-



AN ORGAN, ATTRACTIVE FURNISHINGS AND RECESSED CEILING LIGHTS ADD TO THE ATMOSPHERE OF WORSHIP AT TASKER STREET

trenching. And not satisfied with that accomplishment, the church bought and paid for one of the houses next door to make way for a building program. A fine used pipe organ was purchased for $3,400 and held in readiness. Little by little the vision was being translated into workaday religious endeavor. They didn't know when to quit, those Tasker Street people.

Meanwhile, the preacher went on adding new members to his church at the rate of a hundred a year, building up a strong army for the second front he was planning. He had been working on his vision right along—even to the extent of drawing up the plans. McCrary didn't claim to be an architect; he claimed only to be a minister wanting to see a new church built with a minimum of waste, both of money and space. As Mr. McCrary worked on the plans he saw to it that every square inch did at least its own job, and some of them even two jobs. The fuel oil tank is one illustration. Why take up valuable basement space for a piece of equipment so utterly lacking in esthetic value? Why, indeed! When he couldn't find an answer, the amateur draftsman tucked away the tank under the foyer floor in a space just large enough to accommodate it. On the other side, reached by a door leading from the basement, he put a large storage space. True, you have to duck your head while you're in there, but then most people spend comparatively few days of their existence in storerooms.

Sunday Exodus

Finally, the state of the plans—and the treasury—made the time ripe for action. At the next meeting of the church board, the pastor stood up before a large blackboard. "Gentlemen," he said, "the Israelites weren't the only ones who had an exodus. Since I have been in your church I have seen one every Sunday—people headed up toward Washington Avenue, across the tracks, to Bainbridge and other localities. Gentlemen, we've got to have something south of Washington Avenue to hold our people." And he could have added, "This is it," as he began sketching on the blackboard what he had been dreaming about all these years.

One of the brethren rose to his feet. "We took in $6,499.70 last year, 1936," he reminded the board. "If we did it last year, we can do it this year—maybe even do better. I move we approve the pastor's plans." And these men who didn't know when to quit passed the motion. The architect was very much interested, and he was only one of the first to get solidly behind this new project rolling through the area south of Washington Avenue with the slow, irresistible force of a General Grant tank.

A hurried call was sent out to contractors for estimates. The estimates came in; they varied from a low of $14,000 to a high of $25,000. The board signed up with the low bidder, and that's when they went to the bank for a loan. In 1940 the building actually began, on a strictly cash basis. The people wanted to give—they had to give—to keep the carpenters pounding away and the masons laying brick. It wasn't a responsibility they had shifted to a bank; it was a responsibility resting squarely on their own shoulders. Did the people give? Just a thousand dollars a month! For twelve months.

The building hadn't progressed very far when it became evident that $14,000 wasn't going to be nearly enough. The first contractor had made a poor job of the front of the church, and new contractors were hired under the supervision of Mr. McCrary. He now became not only head idea-man on the job, but head boss as well. He and his men scouted around town picking up bargains in building materials wherever they found them. They located second-hand lumber, better seasoned, more perfect than new lumber. They found wallboard, good as new at one-third the cost.

Another year rolled around and found the church members giving a total of $16,000. There seemed to be no limit to what the people could give! They just didn't know when to quit. Monthly rallies were held to make giving easier. Many of the members paid as much as $170 during the year to their church through regular weekly dues and special drives. The whole church was organized into groups to secure money, each group captained by its own leaders. Members were canvassed. The church neighborhood was canvassed. Other churches helped. But in spite of the large sums turned in, expenses kept mounting. Instead of being a $15,000 job, it went to $20,000, then $30,000—and finally to $45,000. Mr. McCrary doesn't like to think of what would have happened if the bank had loaned them $15,000 in the first place. It could have been a disaster.

400 Per Cent Increase

Came 1942. Members dipped again and again into their resources and came up *every month* with $2,000! The income in 1942 was almost 400 per cent larger than it was during 1936, just because the people had begun to catch their pastor's vision, just because something big was going on south of Washington Avenue.

They dedicated their new building at special services during October and November of last year. There was a look of quiet pride on the face of every member as visitors were shown through the fine structure. For it was a fine structure. There were efficiency, beauty, distinction in every line of it. There was inspiration in it, too—inspiration born of the sacrifice that lifted the church brick upon brick, girder upon girder.

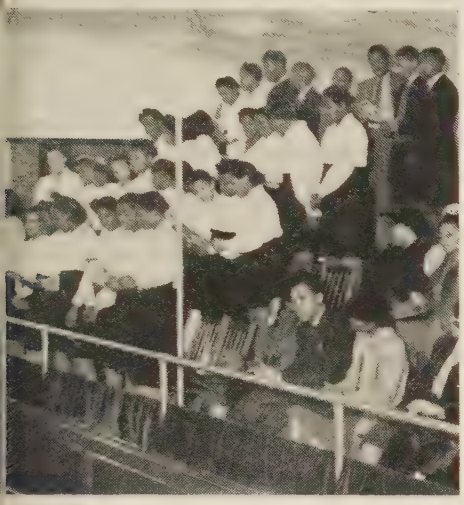
You notice the unusualness of the church as soon as you approach it. The huge glass-block window in the front immediately catches your attention, as does the twelve-foot figure of the crucified Christ sandblasted and painted into it. The glass blocks dominate not only the outside of the structure but the inside; they admit not only a generous amount of light, but also provide a pleasing background for the glazed tile foyer and the balcony.

The pastor's vision did not cease when he had decided that a new building was necessary. You could see vision in the plans, and you can see it in the finished building. Take the loudspeakers and foyer doors, for instance. The double doors are so arranged that they may be swung back against the inside of the church auditorium, making an opening about twelve feet across. A speaker just over the door transmits the service to late comers who find it necessary to sit in the foyer because of a large attendance. About forty people can be seated in this manner. There's another speaker in the basement to take care of overflow crowds there.

There is, also, more space-saving than the oil-tank arrangement. The organ company told the preacher that, although pipes would completely fill the organ chamber on one side of the front balcony, the chamber on the other side would be only partly filled. That one hint was quite enough, and the pastor seized his pencil and made immediate arrangements for converting the rest of the chamber into a robe room for men choir members and a music library.

It is no small accomplishment merely to have packed so much into so limited a space, but to have packed it so neatly is even more praiseworthy. The church occupies a fairly small area—the frontage is equal to about two city houses—but there is room for eight hundred people inside in the main auditorium and balcony. The preacher has his own study, with adequate closet and washroom equipment. His secretary has office space. There are board room, ample church school rooms, kitchen, boiler room and even an infirmary downstairs.

NIOR CHOIR HAS THIRTY-FIVE MEMBERS



MBERS ARE SINGING WITHOUT BOOKS

THE CLOSE OF THE MORNING SERVICE

Choirs for ALL

We were up in the balcony examining the recessed ceiling lights and looking down on the lovely golden-oak pews when the pastor pointed out the choir sections. "The regular choirs occupy the space behind the organ console, up over the pulpit," he explained.

Over to the right there was a large section with chairs different from the metal folding chairs in the rest of the balcony. "What are those chairs for?" I asked.

Mr. McCrary smiled in a pleasant manner. "That" he said, "is where our Gospel Chorus sits. The Gospel Chorus is made up of people who are not especially trained but who like to sing. It has a special song most Sundays along with the regular choir, and it meets once a week for practice, on prayer-meeting night."

"About how many are in your choirs?"

"In the Senior Choir, about sixty-five; approximately thirty-five in the Junior Choir; and forty in the Gospel Chorus."

When I totaled up the numbers and asked where the *congregation* sat, Mr. McCrary laughed and said, "I'd rather have people doing something in the church than not. In fact, we have a card system by which we assign a job to each new member. We have an interview and discover what he can do best and then we put him to work."

No wonder they get things done at Tasker Street!

There's a story behind that church, waiting to tell itself to anyone who happens to inquire. But there is also a story behind the man behind the church. Henry McCrary was born in Georgia and started preaching when he was sixteen. He had only one year of high school under his hatband when he left the South to come to the Philadelphia area, where he has been ever since. In 1920, McCrary started to the Biblical Institute of Pennsylvania and attended for three years.

But there was no hope of getting to college until the old high school credits were properly on the books. McCrary hunted up a tutor and took enough work to pass the state examinations. He was accredited for his entire high school work through those exams.

At the same time that Mr. McCrary took on his work at Tasker Street in 1930, he took on another job. He enrolled at Lincoln University, an outstanding school for Negro men. The first semester the officials gave him an unclassified standing, but his background at the Institute had been so thorough that he finished college in two and a half years, with an A.B. degree. Summer work at Temple and one more year at Lincoln, and an S.T.B. was added. That came in 1934. While he was clearing off old educational debts, he was also getting rid of the Tasker Street bills. Both were full-time jobs.

The Baptist Ministers' Conference of Philadelphia and Vicinity thought, too, that this McCrary man was getting things done. They passed a resolution last November, which paid, among other tributes, the following: "We . . . do hereby acclaim Rev. Henry T. McCrary as the Star Worker among us and grant to him the distinction of having wrought the outstanding achievement in the fields of Church Leadership for the year of 1942." There's a beautiful gold cup in Mr. McCrary's home to back up the fine words in the resolution.

The church was a $45,000 job, started in 1940. Only $8,000 is still owed, and the congregation hopes to clear that by December of this year. And it probably will succeed in doing so. You see, Tasker Street is a singing church. Today it's singing louder and with more conviction than ever. Tasker Street knows how to sing because it ventured out on faith and God opened the way before it—just a step at a time to be sure, but then no one can go faster than a step at a time. A church can't help singing when it knows God is blessing its brave efforts. It can't help singing when seven or more people are joining its ranks every Sunday.

Tasker Street would burst if it did not sing!

Essential Vacationing in CAMP *and* ASSEMBLY

By EDGAR C. SMITH

WHAT will you do for a vacation next summer—you and your family? Where will you spend it? If you have not already begun to think about it, you soon will. Or, perhaps you will be debating whether you can or ought to take a vacation in the face of the country's critical situation and needs.

May we suggest that you plan to spend your vacation in the Christian atmosphere of one of our denominational camps and assemblies—that you send your children to them, encourage your young people to attend, and go as adults or as families when that privilege is offered?

Admittedly, such camps and assemblies are a vacation. They are intended to be. They are so planned. Thousands have found them to be the finest type of vacation they know and return year after year to repeat the experience. They do so because they find in these camps not only that which ministers to the rebuilding of body and nerves, not only diversion and fun, but Christian companionship, devotional exercises, stimulating studies and training. They return home with a lilt in the soul, with spirits revived and with new resources to meet the pressures of life and enable them to be of greater service in the work of Christ and the Christian churches.

If any kind of vacation is justifiable in these days, surely it is that kind. In wartime, priorities rule. The criterion for almost everything is its essentiality. "Come ye yourselves apart . . . and rest a while" is a universal principle. When bodies become worn, nerves jittery, minds tired, spirits low—that is the signal to draw apart and rest a while. True under ordinary circumstances, how much more so it becomes in wartime when the causes are greatly multiplied and intensified! Good patriotism and prudence certainly dictate the essentiality of a vacation. Even the soldier needs his furlough.

As for our government's attitude and what it is likely to be toward next summer's camping, listen to our country's President: "I have always been a believer in the discipline and training afforded by camp life. Camp life is an American tradition. It is a way of life. A generation trained in the art of camping will receive experience which, I believe, will give them exceptional equipment with which to cope with some of the most difficult problems of life in the years that lie ahead." Listen, also, to Man Power Commissioner, Paul V. McNutt, whose business it is to classify essentials: "We now *know* that camp life, be it but for two weeks, gives to the boy and girl a training in self-reliance, utilization of skills, love of nature and the outdoors that no other institution in American life so adequately provides. What the training camp does for our youth in the armed services is done in equal measure for our children when they have some experience in a well-run summer camp. They learn to stand on their own, to be physically fit, to do hard things and do them well. They know that accomplishing difficult things makes for strong bodies and stalwart characters. They learn how to sacrifice and to serve, how to take orders as well as to give them, how to follow as well as to lead and direct. They learn what a precious thing it is to *belong*. All of this would be valuable enough in peacetime. *In wartime, camp life is a godsend.*"

What fine testimonies to camping in general—if "well-run," as Mr. McNutt was careful to say! Could not the same be said with equal or greater force of our "well-run" denominational camps, that not only do all this for the campers, but in addition make a special contribution to their Christian training and character building? Will not our government classify them, as we would classify them, among the essentials—valuable in peacetime, in wartime a godsend?

So, send your children to them. As William C. Osborn, president of the Children's Aid Society, puts it: "Whatever else we do, we cannot afford to let down the children. It would be a poor thing to save the world for our children if we do not save our children

for the world." Give your children the benefits of attending one of our camps next summer. Their future is now. It will be the finest investment you can make for them. They need a vacation in Christian surroundings as much or more than any others.

But your young people also need the camp experience, and so does everyone. Therefore, put camp and assembly on your priority list. Make them a part of your summer planning—for your boys and girls, your young people, and all to whom the privilege of attending is offered.

Say to one another: "Come ye yourselves apart . . . and rest a while" in God's out-of-doors, away from the bustle and hustle of war-fevered activities and their strain on body, mind and soul—out where God's sunshine and air, lakes and streams, birds and breezes, flowers and trees, sunrises and sunsets may be enjoyed to the full, *unrationed.*

"Come ye yourselves apart . . . and rest a while" where Christian companionships, devotions and studies will lift your souls and send you back to face life's pressures with clearer vision and firmer step.

"Come ye yourselves apart . . . and rest a while" where Christian training will develop your skills and make you capable of better service in the Master's work.

"Come ye yourselves apart . . . and rest a while" through an essential vacation experience in the Christian atmosphere of a religious camp or assembly. This, in 1943, will be essential vacationing.

(A list of Baptist Summer Assemblies for 1943 is given on page 38.)

CHRISTIAN EDUCATION *Faces Wartime Needs*

Governor Harold E. Stassen of Minnesota, New President of the International Council of Religious Education, and Walter W. Van Kirk, Well-Known Radio Commentator, Are Principal Speakers at Special Two-Day Conference

By RUSSELL S. ORR

THIS is not a time for the churches to sit back resting upon their record of accomplishment, significant though that record of accomplishment is. There is greater need today than in any previous period that each member of society shall think more deeply and reach for eternal values."

So declared Governor Harold E. Stassen of Minnesota in the keynote address opening a two-day conference on "Christian Education Faces Wartime Needs," held as a part of the annual meeting in Chicago, February 6-12, of the International Council of Religious Education. The address, heard by about five hundred persons having responsibility for Christian education in the United States and Canada, came soon after Governor Stassen was inaugurated president of the council, succeeding the late Russell E. Colgate. J. L. Kraft, treasurer and interim president, was in the chair.

Governor Stassen Presents Two Challenges to the Churches in Time of War

Governor Stassen, referred to by Richard Hoiland, of The American Baptist Publication Society, as "a man who has rendered distinguished service to the nation as a citizen concerned about the work of the churches," pointed out two challenges in particular which confront the churches today. The first is that of pursuing with energy and ingenuity the effort to reach the one-half of the children of America now unreached by any Christian teaching. The second is that of making the concepts of our religion more vital in all areas of our life—economic, national and international.

Coming to practical suggestions for meeting these challenges, the speaker pointed out the importance of continuing the emphases of the United Christian Education Advance, of stimulating the church schools and of supporting weekday and radio religious education. In addition to continuing these ongoing efforts, he urged that new ways be found to serve the unreached where they are now living; he suggested that the churches must work together to survey the war industry communities, the depressed areas and the remote areas. The churches must discover ways of obtaining response from the unreached, perhaps chiefly through the use of attractive printed matter and radio programs of a serial nature. The co-operation of professional radio and publicity artists was suggested in bringing to the great numbers of the unreached a personal experience of religious truth and values.

Governor Stassen made an urgent appeal for the application of the concepts of our religion to the problems of the community, of the nation and of international life. "It is important," he said, "to maintain the principle of the separation of church and state, but decisions concerning these problems must not be shut off from Christian principles. There ought to be an interpretation of our religion with reference to the problems of life in ten thousand pulpits and in ten thousand Sunday schools. We must be prepared for a new level of government in which responsibility will be assumed toward the peoples of other continents. There is no place for a narrow nationalism in the precept 'go ye into all the world.'"

In a second address at a luncheon meeting attended by many prominent laymen, Governor Stassen reiterated his earlier emphases and urged upon the laymen the necessity for giving an increased measure of devotion—not only of money, but also of time, intellect, energy and prayer—to the work of the International Council. He suggested that laymen who are engaged in public relations can give inestimable aid to Christian workers by making available new discoveries in ways of reaching people. The importance of each church and of each pastor in disseminating Christian principles in the nation and in the world must not be underestimated. The leadership of the churches must be represented in the peace conference in order that "after we win the war, pray God, we may also win the peace."

Dr. Walter W. Van Kirk Outlines the Churches' Part in Post-War Planning

"Christian Education for a New World Order" was the theme of an address by Dr. Walter W. Van Kirk, internationally known for his "Religion in the News" broadcasts, at the closing session of the conference. With a tone of deep concern, he declared that the United States is not now prepared to win the peace. "This is true," he said, "not only of the 'secular community,' but also of the people of the churches. The issue before

the nation is similar to that with which it was confronted twenty-five years ago when the country was bent upon a return to 'normalcy.' The churches failed in that crisis, and the United States returned to a policy of moral and cultural isolation, getting the kind of peace which the nation wanted and deserved."

"We are headed for disaster," Dr. Van Kirk warned, "unless the churches educate the people concerning the principles involved in winning the peace." He pointed to the perilous rise in the spirit of isolation in the past few months, and to the fact that the nation is willing to pay everything to win the war but apparently is unwilling to pay the cost of a new international order. In proof of this latter statement the speaker cited attacks upon Vice-president Wallace and reminders offered to Undersecretary Welles of what happened to Wilson.

Dr. Van Kirk laid stress on three principles as essential in the preparation for postwar reconstruction. First, the churches must *now* do all that can be done to combat the spirit of hatred against those with whom we are at war. "Not hate," he said, "but love and reconciliation is the New Testament gospel."

The second principle to be proclaimed by the churches is that, for the Christian, politics must be placed, not upon the basis of party affiliation, but upon the basis of the imperatives of the Christian gospel. Among other implications of this principle is that of opposition to a return to isolationism by the United States after the war.

The third principle is that of the need for a "global" peace. "The world never has had a global peace," said Dr. Van Kirk, "and so this concept must be stressed by the churches. A resounding debate on foreign policy is now going on in this country, and both the pulpit and the pew must put their influence upon the side of global peace."

In taking a position with reference to high principles such as these, the speaker indicated how imperative it is that the churches follow these same principles in their own communities. The secular public is doubtful about the influence of the church which enunciates principles but fails to apply them near at hand.

Dr. Van Kirk concluded his address by urging that in every local church there should be organized opportunity for a study of the peace to come. He asserted that up to the present it is probable that not more than 5 per cent of the two hundred and twenty thousand congregations in the United States have given any such study to the problem. "Can it be assumed," he queried, "that the people of the churches do not care?"

Eight Commissions Study Specific Wartime Problems

Most of the conference time was given to the work of eight commissions, created to deal with specific wartime problems. For example, the commission which studied the United Christian Education Advance considered needed improvements in promotion, materials, field service and co-ordination. It gave special attention to the problem of reaching the unreached and discovered that there is much that churches working together can do they cannot do working separately. This is especially true with regard to the community emphases in the Advance. Included in such co-operative advantages are such things as the securing of information concerning newcomers, the weekday religious education efforts and publicity campaigns and surveys. It was urged that it is important, not only to reach the unreached, but also to improve the work done in our churches in order that people who come will want to return.

The commission which considered "Family Security in Wartime" reported concerning the accentuated problems now confronting the family and offered suggestions as to what the churches can do. Among the serious problems are: confused thinking about the meaning of the war; family separations; the speeding up of the tempo of life; migrations of families, which involve the lack of adequate homes, the lack of privacy and the fact that children are left alone while parents are at work; the increase in the use of alcoholic beverages; war marriages; and the rise in both juvenile and parental delinquency.

To aid families in meeting these problems the churches would do well to get parents together in discussion groups; to keep in touch with absentees; to interpret Christian ideals of courtship and marriage; to foster understanding of world problems and to oppose attitudes of hatred and suspicion toward other races. The "home" emphases of the Advance provide valuable resources, including the suggestions for the observance of "Christian Family Week." It is also desirable to provide elective study courses on home problems for church study groups.

The commission on "The Church Serving the Men Under Arms" urged that the recreational activities for service men not be left entirely to the U.S.O. and suggested that some of these activities might well be offered under church auspices. Study is being given to practical plans for re-establishing men in the life of the church following demobilization. This is seen to be one of the very important problems for which planning should be undertaken now. Other recommendations were: that the churches in a community should co-operate in establishing a Service Men's Committee; that attention should be given to conditions in camp communities, with provisions in particular against exploitation and demoralization; and that service must be provided for isolated groups.

Significant recommendations were received from the other commissions. Many of these, after careful study, will find their way into the working programs of the denominations. Some of the particularly important recommendations follow: The churches must serve the war industry and camp communities. This can be done in many ways including the distribution of Christian literature, the recruiting of professional and volunteer leadership, planned service to newcomers and to shift workers and participation by church leaders in community planning. The Vacation Church School offers a splendid opportunity for summertime service in such areas.

Consideration was given to "The Church's Stake in Wartime Community Activities." It was suggested that the church can make its contribution both by the development of Christian persons and also by participation as an organization. Child-care and family welfare and recreational activities were suggested as areas in which the church may participate. The High School Victory Corps was discussed. Opinion was divided as to the best way to meet its program, but that it is a movement of which the churches should be aware was clear.

A program involving a united field approach for the more adequate serving of churches and communities was studied. It gives promise of increased strength for the forces of Christian education.

Members of the conference were assured again and again that a vigorous attack upon the wartime problems is being made, and that the program of Christian education will go forward, not only for the duration, but also in the postwar period.

The BIBLE *for Today*

(Concluded from page 7)

commonplace. My other impression was of its incomparable moral elevation. It is morally the loftiest book in the world. Even the Old Testament takes on a borrowed radiance from it. Its great ideals of conduct and character and, above all, of the inner life have not been superseded in these almost two thousand years; they still challenge and beckon and inspire mankind.

It is against them, this very day, that the heathen rage; yet they alone offer anything like a blueprint for a better world. Great decisions will soon confront us all. How can we bring to bear upon them the great heart of the Bible? Only by reading it more searchingly and by opening our own hearts to it as Edith Cavell did in the other war, when, faced with death, she wrote in her prayer book, "Patriotism is not enough; I now see that I must have no hatred or bitterness for anyone." She had learned that last and hardest lesson from the Bible, the word of God.

Suggested Program for May

Evidences of Christian Growth

By HELEN WICKES

TO THE LEADER

With such a theme as "Evidences of Christian Growth," we shall be thinking during this conference almost entirely of our pupils. However, in the devotional period, the leader can help each teacher to think of himself and his own Christian growth—or lack of it.

The following materials will prove helpful in preparing for this discussion:

McKIBBEN, *Improving Your Teaching,* chapter 11.

UNA SMITH, *Junior Department of the Church School,* chapter 12.

SMITH, *New Trails for the Christian Teacher,* chapter 12.

DOBBINS, GAINES S., "Effective Teaching in the Church School: Is it Possible?" BAPTIST LEADER, December, 1942.

MAYER, "Testing the Results of a Quarter's Work," *International Journal of Religious Education,* November, 1932.

VIETH, "Testing the Spiritual Growth," *International Journal of Religious Education,* June, 1930.

Guide for the Children's Division of the Local Church, Section 8.

Measurement in the Church School, Bulletin 10, International Council of Religious Education.

DEVOTIONAL PERIOD

Have someone who reads well, read 1 Corinthians 13 aloud slowly, giving each person time to measure himself by every one of the statements.

Hymns, "Spirit of God, Descend upon My Heart," "Lord, Speak to Me."

Prayers by several of the workers.

DISCUSSION

1. *What are the evidences of Christian growth?*

Every teacher should be concerned that the individual members of his class show some definite evidences of Christian growth. Otherwise his teaching is a failure. Some of the evidences that a teacher should expect are as follows:

(1) A growing understanding of God;

(2) A growing sense of acquaintance and love for Jesus;

(3) A growing knowledge of the Bible;

(4) A growing Christian response in personal conduct, attitudes, choices, habits, values and ideals;

(5) A growing sense of love for the church and a feeling of being a part of it;

(6) A growing sense of the awareness of the brotherhood of man.

Ask the teachers to share experiences that they have had in their classes which indicated Christian growth. Remember that the real evidence is life.

2. *Why should a teacher be concerned about measuring growth?*

Measurements raise the standard. Both teachers and pupils will work harder if they feel that there is a standard to live up to and that measurement of some sort will be made. Measurements enable the pupil to have a feeling of satisfaction if his work has been well done and a sense of need for improvement if he has not taken his task seriously. Measurements help both the teachers and pupils to distinguish the important elements in the work of the school.

A child, when asked, "Why were you promoted?" answered, "I don't know—I was just promoted." In all too many church schools pupils are promoted from grade to grade and department to department without being conscious of any real achievement.

Also, all too many church schools go on year after year in the same way, utterly unconscious of great needs and lacks in their program. If some measurements were made, these weaknesses would show up and church schools would cease basing their complacency upon guesses and traditions. They would know whether or not anything was being accomplished.

3. *What kinds of growth can be measured?*

To find out how fast a boy can run is easy; to find out how well he can read is simple; to find out how much biblical knowledge he has is not too difficult a task; but to find out how much he loves God or his fellow men is far more difficult. But we can measure:

(1) Interest—If a pupil attends regularly and punctually, if he listens attentively, if he asks intelligent questions and answers questions with understanding, if he prepares his lessons, his interest could be rated high.

(2) Progress and achievement in regard to knowledge, attitudes and ideals.

(3) Religious interests and needs.

4. *How can growth be measured?*

(1) Observation of pupils at home, at school, on the playground, in church school. This is the very best way.

(2) Through records, both attendance and pupil response. These will show increased or decreased interest, good or poor work.

(3) Knowledge tests. Many of these may be written by the teachers themselves; others may be purchased. There are two types: (a) *Information,* that seek to test the actual knowledge of the pupils; (b) *Comprehension,* that seek to reveal the extent to which the pupils understand the information. Various interesting devices can be used, such as, simple recall, completion, true-false, multiple choice, best answer, matching, ranking of selected answers and essay questions.

(4) Attitude tests. Attitudes are far more difficult to measure than is information, but they are so important that they should be measured.

(5) Ethical discernment tests. The purpose of these tests is to disclose the extent to which pupils are developing moral judgment.

(6) Conduct and behavior tests. These test what a person actually will do when he faces problems of right and wrong.

5. *Using the results of testing.*

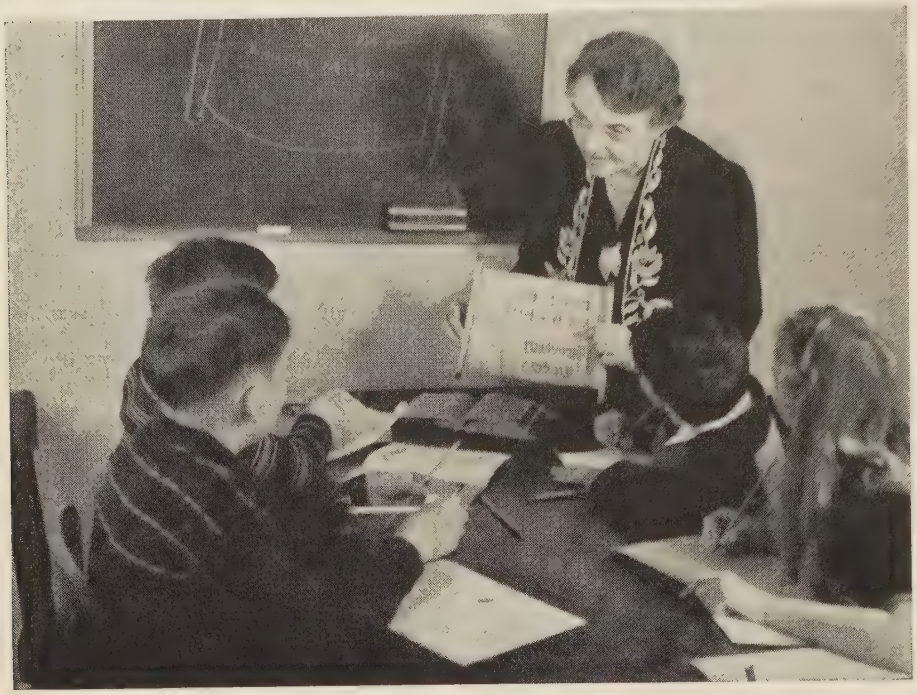
Whatever is revealed through tests and measurements should be carefully studied to discover the needs in the educational procedure. Often testing is the end of the process, but it is of no value unless the results are definitely studied and use made of them.

In one church tests were used to discover the pupils' general knowledge in the field of the Old and New Testaments. As a result, there was a considerable change in the curriculum.

In a congested city area, an ethical discernment test revealed almost uniformly startling defects in the ethical judgment of the children. Lessons were planned immediately to meet this need.

Attitude tests were given to a group of high school young people on the western coast. The results revealed strong prejudices against the Mexicans and an almost total lack of appreciation and friendliness. Leaders immediately directed their efforts toward these needs.

Promotion Day should also take into consideration the results of measurements. Some churches give pupils a diploma if they have an average grade of 60 per cent on all measurements and an honor seal on the diploma if the average grade is 95 per cent. Pupils who have not measured up are promoted but do not receive diplomas. Not only are memory work, notebook work, special projects, attendance and promptness included, but also growth in cooperation, participation, attitudes and religious ideas.



Ellis O. Hinsey

Making the Old Testament Live for Children

By ETHEL TILLEY

AS we try to make the Old Testament real for children we need to avoid the two extremes of the frivolous - and - cheap and solemn - and - stuffy.

If we include in our stories joking remarks and implications of amorous approaches in the mood of a radio show, as I heard one person do when he told the story of Ruth to a Junior Department, children will regard the Old Testament story as only another variety show.

If we tell Old Testament stories in tones made nasal and singsong by our solemn intentions, well brought-up children will look respectful, and poorly brought-up children will shoot rubber bands and tip occupied chairs unexpectedly forward.

Our golden mean is a treatment that is lively and often gay, but never trivial or frivolous.

The Teacher's Knowledge

First, we should try to gain all the information possible about every person, every place, and every historical event mentioned in the story. Learning how to use the index of a book speeds up one's preparation. For example, if the name "Zion" is used in your story, see "Zion" in the index of a good Bible commentary. In only a few minutes you can look up every reference given.

Proper Names

Practice saying proper names aloud until they come trippingly from your tongue. Saying Rumpelstiltskin is not a chore but a joy. So is saying Zerubbabel, Sheshbazzar, Nebuchadnezzar, Eliezer, Tattenai, and Shethar-bozenai.

There is a vagueness about "two men who made trouble for the Jews when they were trying to rebuild the Temple." If you learn to say Tattenai and Shethar-bozenai with a twinkle in your voice, the names change from a hindrance in the story to a help. "Tattenai said to Shethar-bozenai, 'Shethar-bozenai . . .' Shethar-bozenai said to Tattenai, 'But, Tattenai . . .' 'Well,' said Tattenai to Shethar-bozenai, and 'Well,' said Shethar-bozenai to Tattenai, 'let's . . .'" And children see two men plotting against the Jews.

Pictures

Study authentic pictures of Old Testament times. Occasionally in *The National Geographic Magazine* you will find artists' representations of life in Palestine, Egypt, Assyria, Babylonia, or Persia based on carvings on monuments or the walls of tombs. You can depend upon the accuracy of the details. Ask in your library and in your public school for children's books, such as storybooks, geography readers, and history readers, that contain authentic, illustrative materials. You will find pictures of children in schools, in homes, in public squares and in royal palaces. Do not smother the Bible character in uninteresting, historical details, but include a few personal touches to help to make the characters live for the boys and girls. Two little details thrown in without emphasis, such as a pet lion or monkey in the pharaoh's court, a detail about a boat or chariot, a fan or a hair ornament, a toy or a game, when you are sure the details are accurate, can bring your whole story to life.

Show pictures also, of course. Younger children will gain a feeling of reality from good pictures of Bible characters. You can use reproductions of many masterpieces. Such masterpieces can be used for worship purposes with children of junior age, but for a sense of reality juniors will gain more from the paintings by artists who consider historical and geographical accuracy and from recent photographs of Palestine and adjacent lands.

Your Visual Imagery

Practice seeing all the characters and all the action in your own mind's eye before you try telling your story or directing the children's study of an event. As a Bible teacher, you read your Bible in many ways. When you are preparing to teach children, make yourself *see* that which you read. When you are conscious of a break in your mental picture, start the story over again.

Breaks are often clues to need for research. My mind's picture becomes vague because I do not know what "sod pottage" looks like or whether camels stand up or lie down to drink, or how a Palestinian gets to his housetop. A little research clarifies my mental image.

One group of prospective Bible teachers were not sure whether kine were pigs or sea serpents. They could not have given a very vivid account of the pharaoh's dream of seven kine well

favored and fat fleshed and seven kine ill favored and lean fleshed. See for yourself before you try to show others.

Focus

Decide upon one character or one object or one place as your center of interest and keep that the center of interest. Children with their interest focused on a city gate, a camel, a man, or a girl will see the whole action of Eliezer's meeting Rebekah more clearly than they would see it with no one focus.

Models

Making models of houses, house furnishings, costumes, scrolls, sacred vessels and the like is good if there is plenty of time. Bible study sessions are so short in most Sunday schools that the amount of time spent in making models is out of proportion to the value of what is learned.

Modeling is good for younger children whose attention span for study is short. It is good for all ages when kept as a means toward learning and when done in supplementary periods so that the learning of the total Bible story is not neglected.

We must remember that models are part of the setting. The stories, in which men hear God speak and in which moral choices and moral acts occur, are the vehicles for teaching religion. If we have only enough time either to teach that Joseph chose to be magnanimous to his brothers or to make a model of an Egyptian pyramid that Joseph saw, we hardly shall choose in a Christian Sunday school to model a pyramid, though we can give reality to the story by mentioning that Joseph saw the pyramids that travelers climb today. If we have supplementary handcraft periods, then we may enjoy making a model of a chariot such as Joseph might have used and a model of the pyramid he probably saw on his travels.

Relatives

Make all possible use of family relationships. When Isaac is your focus of interest, your review material may take the form of imagining Abraham's telling Isaac of the trip he and Uncle Nahor and Aunt Milcah took from Ur to Haran with Grandfather Terah. Isaac thinks he probably never will see Uncle Nahor and Aunt Milcah. Then a traveler comes and tells of Uncle Nahor and Aunt Milcah's family—Cousin Uz, Cousin Buz, and the rest, all grown men, and Cousin Bethuel's young daughter Rebekah (Gen. 22: 20-23). Later on (Gen. 24: 15, 24, 29) we learn that Cousin Bethuel had a son named Laban. Jacob and Esau can know of their Uncle Laban and their grandfathers Abraham and Bethuel.

Children are interested in their own family relationships and like to figure out that if Laban was Rebekah's brother he was Jacob's uncle. These family details help to make the people real.

Scene *vs.* Narrative

Some short story writers distinguish between scene writing and narrative writing. In scene writing we see the action as it takes place. In narrative writing we are told what happened but do not see it happening. For an example of scene writing read the twenty-seventh chapter of Genesis. In narrative writing frequent use is made of the past perfect tense and of indirect discourse.

Scene telling is always preferable to narrative telling when you wish to make the Old Testament live for children. When scene telling cannot be used easily from the biblical account, the scene effect may be intensified by means of simple, informal dramatization of the story by the boys and girls. Do not let details overshadow the recorded facts; refer frequently to the Bible.

Study

A university professor of biology said recently of an associate professor of political science, "That fellow came here a few years ago as dull a teacher as you would ever find. But he has stuck with his subject. He has studied and studied and studied unceasingly. Now he is one of our most brilliant lecturers. He thrills his students."

There is no easy magic for any of us, but also there is no hopeless future for any of us. The teacher who sticks with his subject until he and his subject are one is the teacher whose words will glow with life. That is the way to make the Old Testament live for children.

Children's Day, 1943

"The Church School Parade"

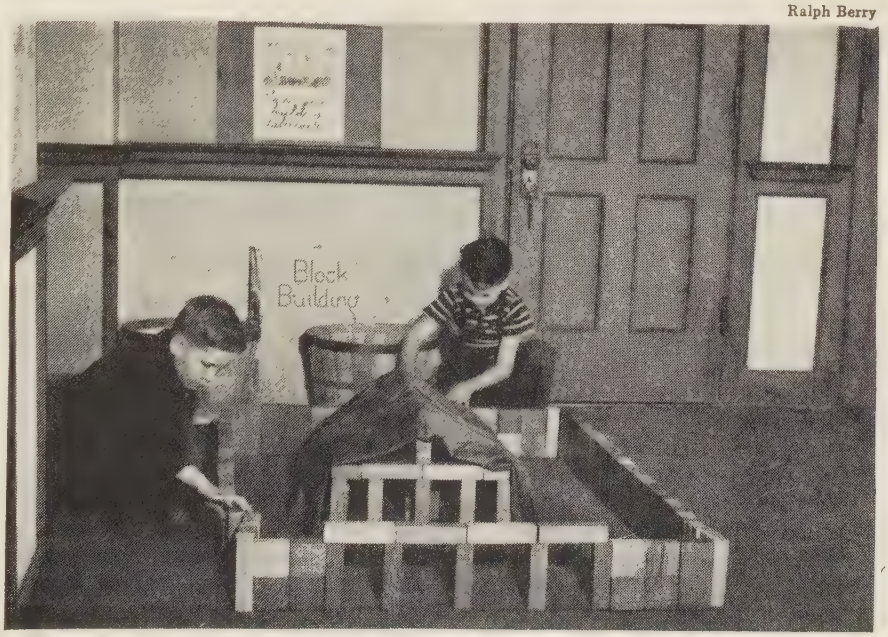
THE Children's Day Service that has been sent out to our churches this year is called "The Church School Parade." In dramatic form it tells of a family who have just moved into town and who are living almost next door to the church—*your* church. Happily it is a large family with a child for almost every department in the church school. Even more happily representatives from the Sunday school call, group by group, and take the children, one by one, to enroll in the various classes and departments.

The service has several features to commend it. It is simple to prepare and put on, and it provides a place where the representatives of the various departments can add local color as they tell of some interesting features of their own group. It lends itself well to an emphasis on the Baptist Church School Advance in its concern for reaching new members and for presenting a worthwhile program, though the Advance as such is not mentioned in the dramatization.

Copies of the Order of Service in sufficient quantity for the congregation and of the Participants' Copy for those who take part are supplied without charge to those churches which cooperate with our denominational plan and send the offering to The American Baptist Publication Society to help to carry forward its missionary and Christian education program. The offering may be applied to the benevolence quota of the church.

A MODEL OF THE TABERNACLE HELPS TO MAKE A BIBLE STORY REAL

Ralph Berry



A Suggestion for

Children's Day

By PEARL BARNES SMITH

"I HAVE a good idea for Children's Day this year," said the primary superintendent to the kindergarten teachers. A welcome greeting it was, for every year the workers spent weeks looking for the most helpful and interesting plan to prepare for the parents on that day in the year, called "Children's Day." In too many churches "Children's Day" is in reality "Adults' Day" rather than a day when the children are the first consideration. The program is planned to appeal to the adults rather than to the boys and girls.

Earlier in the year this group of primary children, together with their teachers, had enjoyed working on a project suggested in the new Judson Keystone Graded Course I, Part 2. They had worked long and happily to make a doll house that could be shared with another group and they decided to present their gift to the kindergarten group. We in the kindergarten were aware of something mysterious going on, for, as the primary children passed our room with their arms full of secrets, it was most evident that some activity of unusual interest was under way.

One Sunday, some time later, a group of the children went to the kindergarten room to invite them to a party in the primary room. (Of course, the teachers knew about the secret all along and were happily planning for the surprise, too.) The four- and five-year-old children had been talking about how to act when they went visiting, so it seemed quite natural to try out the good manners when they actually were invited to a party.

The doll house, completely furnished, stood in one corner of the room and was the center of attraction. The primary children as hosts, told their visitors that they had just finished making the doll house and that they might take it back to their room to enjoy in the ensuing weeks. Then the party began. The children had planned songs to sing, including one or two familiar to the kindergarten group. They told stories that were interesting to their young visitors. The party closed with the serving of simple refreshments.

All in all, it was a very worth-while project and it left a warm, happy feeling in the hearts of the little guests. No wonder kindergarten children in this school look forward eagerly to promotion.

Such a project seemed to the superintendent too good to pass unnoticed, so she suggested that it be presented to the whole church school. Have you ever realized how little the ordinary adult in your church school knows about what goes on behind the doors of the various departments? How can he know anything—no one ever tells him, he never reads about it, he never visits! Many adults in your church never have been inside any of the children's rooms. People are not indifferent; they simply are not informed, and often this is the fault of the department superintendents.

Here was an opportunity for the adults to see behind the Primary Department doors, though the activity would be transplanted to the church sanctuary.

How could it be done naturally? First, the primary group discussed the matter and planned how to tell the adults about their project. Their plans were well made and included the kindergarten children who responded eagerly. It was play to both groups and how they love play!

When Children's Day came, and their part of the program was turned over to them, the entire primary group went to the platform, and arranged themselves as naturally and as comfortably as possible, using a few chairs and benches that had been planned for by the children themselves. The doll house was in the center, where it could be seen by everyone. One child had been chosen to tell the adults about the playlet.

After the adults were informed, the natural program began. The children looked over their finished product and admired every room, telling exactly what they had done themselves. Of course, the congregation could not hear everything the boys and girls said, but who can, when a group of children are talking naturally—that is to say—all at once! But they got the idea that the children were excited and happy, and that was the important message. The group talked about their study, recalled songs and sang them. They repeated Bible verses that they had learned during the study. Just as they had done earlier in the year, the kindergarten children were invited to visit them, and the smaller children happily grouped themselves around the doll house. They went through something of the same ritual they had had earlier in the year, in their own department. The song, "Friends," was appropriate and they sang it together. "Jesus Loves Me" was sung lustily, for it is one of the favorite songs of children everywhere. It was a happy fellowship, natural for both groups, full of interest for the adults, and informative for everyone.

Both groups felt that during the year they should keep in mind the fact that there will be a Children's Day, and that something of value should be re-enacted to hold the interest and to give necessary information to the parents and other adults in the church. For, after all, "Children's Day" should be kept and celebrated as a day for, and by, the children.

Have You Enough Teachers?

By MABEL BROWN

"WE could have a much better Primary Department if we had more teachers," superintendents often have said, "but every class is overcrowded because we cannot get women enough to teach all the children who want to come."

Efficiency is lowered when classes are overcrowded, and it is to be regretted when a school cannot find enough teachers. But is there a possibility that some of these superintendents are overlooking an untapped source of supply? "We cannot get enough women," the superintendent says, but must the teachers always be women? Why not ask some of the young men to teach Primary Department classes?

There may be several men with the personality and talent for successful teaching who would be glad to serve in this way. They could teach the classes very efficiently, and at the same time set before the children an example of Christian manhood that would be worth remembering as an antidote for the mistaken idea that religion is only for women and children. Important though it is that junior boys and girls have personal contact with some of the fine men of the church, we should not overlook that same need present in the younger departments. Early contact with men who have a sincere interest in the church school will have a lasting influence upon the lives of boys and girls.

Some of the older boys in the Primary Department have the mistaken idea that Sunday school is only for girls, but such an attitude might not have developed had the department included at least one fine Christian man on its teaching staff.

Look around among the church membership and in the young people's group. See if you can find some men who could and would teach these young children and who would be glad for the privilege of helping to guide their Christian growth.

Ralph Berry

Could You Use a Flock of Sheep?

PERHAPS no type of "property" is more often needed for pageantry and dramatics in the field of religious education than sheep. Sheep are a part of many Bible stories. But because sheep are unknown to many of today's city children it often is difficult to bring these stories to life for them, even with the aid of dramatization.

Mrs. Jessie S. Smith, of Los Angeles, Calif., thought about the importance of sheep in our Bible teaching one day as she came upon an especially striking photograph of a ewe and her lamb. How effectively it would help to bring many Bible stories to life, she mused, if the children had some life-sized models of sheep to study and use! Well, why not?

So was born an idea that required considerable study and experimentation and much hard work, but finally Blossom, her lambkin Snow White, and Lillie Bell and Dewdrop emerged in lifelike form from the hands of their maker.

The little flock of four has been turned over to the church for use in religious work. Often when they are not on duty there, they find their way into a downtown show window, where their rental brings a contribution to religious and missionary work.

Mrs. Smith feels that every church might possess a little flock like this, for surely there is in each congregation the patience and interest and skill to produce the same results as she achieved. She offers these useful suggestions for making the sheep:

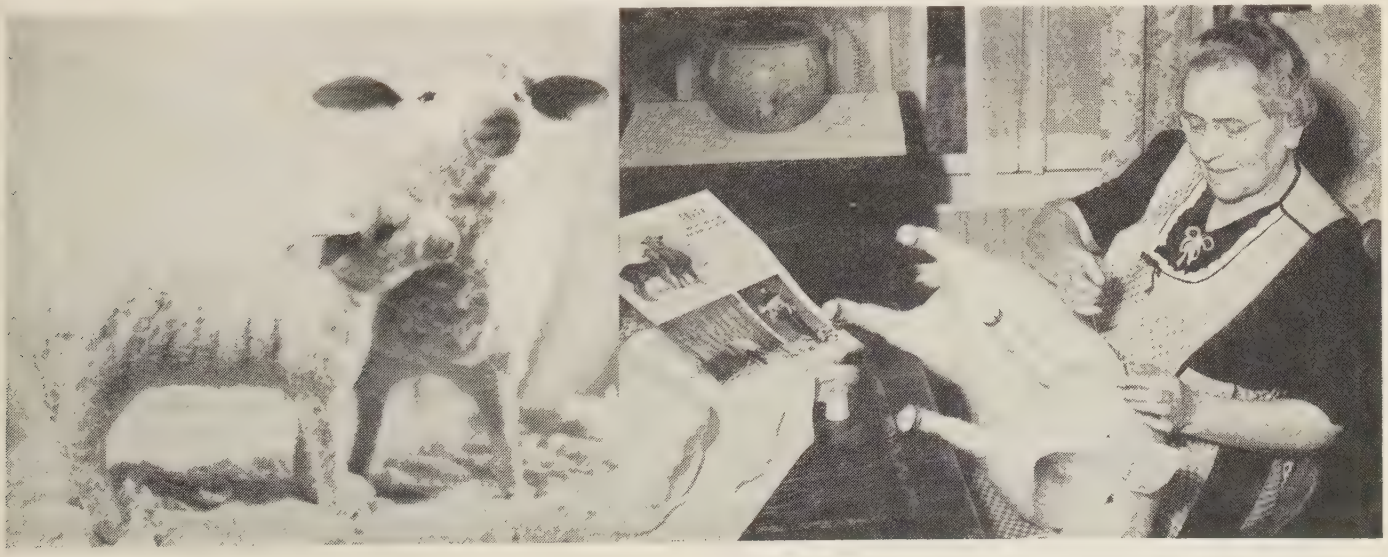
Find good photographs of sheep and study them carefully. Draw on paper a pattern twenty-nine inches long. Lay the pattern on unbleached muslin and cut out, allowing for seams. Use a strip of muslin of varying widths to join the sides and give breadth. Support the legs and back with strong wire.

Stuff the sheep with cotton. A shoe box may be used in the body to fill in and give support.

Embroider eyes, nose and mouth, and use black beads to give sparkle to the eyes. Stiffen the ears with buckram, seam and turn.

Cover the stuffed animal with wool. (A wool comfort bat will cover four or five animals, by using half-thickness.) As a final touch, blacken the nose and feet with crayola.

The pictures show Mrs. Smith at work and the finished sheep "at work."



From Kitchen to *Junior Department*

By BERNICE H. ROBBINS

IN some Sunday schools, there is one department that never seems to have a "home." In one such school, over a period of fifteen years, the Junior Department had been shifted from the old choir loft, to the ladies' parlor, to the auditorium, and finally to a space that would have been satisfactory for a small group, but which was totally inadequate for six junior classes. Then, one day, the women of the church decided to vacate their old kitchen, thus making available a room suitable for a Junior Department.

But the move was not as simple as the statement would indicate. The change involved considerable time and patient effort, but the results were even more satisfactory than the juniors and their leaders anticipated.

The first step, and perhaps the most difficult, was that of obtaining from the women a unanimous decision to make a change. There were those who felt a change should be made because the equipment was obsolete and in rundown condition. Others for sentimental reasons were reluctant to leave the old kitchen. A third group were thinking of what the change would do for the Sunday school. They were the ones who backed up the first group, and gradually won over the second.

It was early spring when the junior leaders looked into the room that was to be their future home. It would be difficult to imagine a more discouraging sight. An old cook stove stood at one end of the room, while at the other end, high closets extended into the room on either side of the window. When this room had been used by other Sunday groups, a screen shut off the large, ugly sink. Dull paint gave the room a drab appearance, and the bare floor looked hopeless from improper care.

To make matters worse, a leak in the roof had resulted in stains on ceiling and walls. The room looked far from promising as the setting for a Junior Department. But the superintendent was an optimist and in the course of time her vision materialized. She realized that individuals to whom she must look for assistance would be able to give only a little time to her project, and that she would have to use them when they were available.

Globe Photo

The first step was to have the room cleared of everything. She enlisted the co-operation of the women's society. They arranged to have the old plumbing removed when the new plumbing was installed.

The superintendent then set out to find a carpenter who could spare enough time to fix the leaky roof. Summer came and went before this was accomplished. Because the janitor was very busy with his regular work, the superintendent decided to wash the woodwork and the inside of the windows herself. Painters also were scarce, and cold weather arrived before one was secured to do the ceiling, walls and woodwork. just before the annual church fair, the husbands of committee members scrubbed the floor.

At this point the women's society found that there had been enough floor covering left from the new kitchen to cover most of the junior room floor. When this was laid, the superintendent and her husband painted the uncovered border. It required considerable effort to locate a circulating heater that was needed in this one room of the church not served by the regular heating system, but after much searching, an almost new one was found and installed.

The pastor and the church treasurer washed the windows on the outside, cleaned the storm windows and put them on. By this time the junior superintendent had made draperies for the windows and when these were hung, the

(Please turn to page 24)

Schedule of Laboratory Schools

(Reported since those printed in April)

LOCATION	DATES	SUPERVISOR	AUSPICES OF
New York, Silver Lake	August 2 to 14	New York State Council of Churches, 75 State St., Albany, N. Y.	Western New York Summer School of Christian Education
New York, Carmel	June 27 to July 5	New York State Council of Churches, 75 State St., Albany, N. Y.	Carmel Summer School of Christian Leadership
West Virginia, Philippi	August 16 to 28	Miss Esmah Orcutt, Box 1183, Parkersburg, W. Va.	West Virginia Baptist Assembly
New Hampshire, Durham	August 15 to 22	Dr. Ruth Richards Miller, 66 Hancock St., Stoneham, Mass.	Northern New England School of Religious Education
Ohio, Wooster Presbyterian College	July 26 to August 7	J. S. Armentrout, Witherspoon Bldg., Philadelphia, Pa.	Wooster Laboratory School

LEARNING *through* GROUP LIFE

By BESS V. NESTER

GROUP life may be very valuable to the little child, or, on the other hand, it can do him a great deal of harm. It depends upon his readiness for such an experience, the adult leadership, the environment, and the number of children included in the group.

Educators agree that it is good for the little child to mingle with children his own age. Only thus can he learn the manners and rules for getting along with others that lay the foundation for happy living in later years. They also agree that he should have careful guidance and that the group be limited as to numbers if he is to gain the benefit desired. Perhaps we should not say "*the* little child" for this seems to place all children in the same mold, and that cannot be done. There are many types of children and no two are exactly alike. To be sure, there are many characteristics and fundamental needs that are universal, but each child has a different inheritance and a different environment. and these make him an individual in his own right. Most children born into the world enter at once some sort of group life. Every child brought to the Nursery Class comes from some group. Even the little foundling who is very much alone in the world for a bit, becomes a part of a group when he is placed in foster home, orphanage or child welfare institute.

When a little child is brought to Nursery Class, his readiness to enter and his adaptability and responsiveness to its group life are determined largely by the training and impressions he has received from his own particular environment. Though he comes from a family group, families usually represent a variety of ages. Thus in the average family a child has no opportunity to be with individuals his own age, but must adjust himself continually to adults and perhaps to older or younger children.

There are not only different types of children, but different forms of training and discipline. The family groups vary in size, circumstances and environment, and these factors mold each child into a different pattern of characteristics, traits and habits. Mary may come from a well-to-do home where she is the only child and the center of attraction. Johnny may have older brothers and sisters and not so many things for himself, while Sue, Frank and Dick will have uncles, aunts or grandparents living with them who all try to discipline them in various ways or spoil them by yielding to their every whim. Some children seldom are taken out of their family surroundings, and some are cared for by nursemaids, and still others are carried around with Mother wherever she goes, to party, to church, to theater, or on shopping trips.

Since nursery schools came into existence some years ago, many parents have availed themselves of the opportunity to leave their small children in expert care where they may live for at least a part of each day with others of their own age. Comparatively few children in any community have this advantage, so most of them have their first experience in becoming a part of a group of their own age when they are entered in the Nursery Class. Giving a child the opportunity to associate with others his own age is the first contribution the Nursery Class makes to that child. The teacher of the group will need to know each child individually, his traits, his likes and dislikes, his home environment, his parents, and something of his home training.

As a part of a group and under guidance, a little child will learn to share, to take turns, and to do things co-operatively with others. In a group, learning situations will arise or can be made by an understanding teacher. The small child learns more by imitation than in any other way, and he will imitate the acts of other children, especially when they meet with the approval of the group or the adult leaders. Here where the boys and girls are all the same age level, activities of some will be incentives to the slower ones to efforts not beyond their development and power to do.

The timid child will be overcome and confused when faced with a group of strange children and may need to be left alone or to have individual attention until he becomes used to the situation. The more aggressive child may become excited and plunge into boisterous play that will need to be stopped before it becomes contagious. Many times such a child will need to be taken away from the group and kept alone until his actions become more desirable. Another child may bid for attention by slapping, pinching, or pushing. He, too, must be removed from the group and quietly but firmly told that he will have to play alone until he learns to play nicely with the others.

Johnny, an only child and the center of attraction at home, was accustomed to having his own way with no one to share his possessions. He was quite astonished when he came to Nursery Class and found that there were other boys and girls his size who had the same rights that he had. He could not understand at first that the toys were not all placed there especially for him. He would gather up all the blocks and guard them with his small, belligerent self, pushing and hitting anyone who dared to come near. He was kept in a corner with only a few of the blocks until he learned that they were not all for him. By watching the other children playing happily together or side by side at their own interests he began to learn co-operation and to share what he desired with others and became a happier little boy.

Mary never had sung with the others but sat on the outside of the group watching, until one morning she shyly approached the piano and said, "I can sing 'Jesus Loves Me.'" "How nice, Mary!" responded the teacher. "Would you like to sing it for us?" And Mary

Ralph Berry

shared her accomplishment with the group. The teacher then asked if they would all like to sing it with Mary, and Mary learned her first lesson in co-operation.

Opportunities may be provided for children to learn to take turns. Some church nurseries have slides, though these are not necessary nor always desirable. There are many simples games in which they can take turns. Watering plants affords an excellent opportunity for taking turns also. Children should not be made to wait too long for their turn. One teacher rejoiced one morning, when selfish little Ben suddenly, without being prompted, handed the beanbag to Doris, saying, "Now, it's your turn!"

Carl was no respecter of persons nor of other people's rights when he started to Nursery Class. He took great delight in knocking down blockhouses and grabbing dolls that had been put cozily to bed. The teachers patiently guided him and helped him to see that he was unkind and to want to help build the houses up again and to return the dolls to their small "mothers." It was a real victory when Carl, through group experience, finally learned to respect others' rights and property.

Putting away toys always had been an unpleasant experience at home for Lucy, but in Nursery Class where she saw other children happily putting them away on the shelves, she soon learned to join them and her mother reported that she had begun to take great pride in caring for her toys at home.

Frank took Barbara's doll away from her and she resignedly went to the cupboard for another one, but when he came back and grabbed that one, too, along with the bed, she indignantly held on to her property and gave him a sound smack. A teacher started to interfere, but Frank took his well-deserved punishment and let Barbara alone the rest of the morning.

Thus in the Nursery Class three-year-old children learn to give and take. They like to be with others their own age, but they are not ready for much co-operative play. Though much of the work with them must be individual because they play individually, they learn to take part in group activities, to share, to take turns, to consider the wants of others, to want to do the approved act. They learn self-reliance, initiative, leadership and Christian attitudes. By adjusting themselves to the ideals and demands of their own age group they learn to adjust themselves later to the ideals and demands of their community.

From Kitchen to Junior Department

(Concluded from page 22)

room was ready for furniture. Because new furniture was out of the question, the department leader spent much time planning what should be discarded, and what retained and reconditioned.

The six small tables already in use were kept and enough chairs of suitable size were assembled from various parts of the Sunday school. The superintendent of the High School Department gave the juniors the piano for which she no longer had room at home. A refinished screen and an attractive table were used as the basis for a worship center, something which the juniors had long wanted, but could not have for lack of space. The pastor presented the department with a Bible suitable for the worship center, and lent them a small desk.

One closet had been removed for use in the new kitchen. The other was painted to harmonize with the walls and woodwork, and was placed conveniently for the storage of supplies. One of two long shelves held picture-books that the juniors were gathering for a mission school. The other, located between two windows, held matching vases at either end, with a bowl of growing ivy in the center. A Christian flag, purchased with birthday money, and an American flag, a gift from an adult class, hung from brackets attached to the window frames at either end of this shelf.

At last the room was finished, and plans were made for the dedication. The service was held in the vestry, which was next to the junior room, and was attended by all departments. The church organist and choir director, both of whom work with the Sunday school pupils in special programs, provided the music. The superintendent of the Junior Department reviewed the circumstances by which the juniors had acquired a home, expressed the leaders' appreciation for church and Sunday school co-operation, and called upon teachers and their classes to dedicate the equipment of the room.

The superintendent of the Sunday school voiced his satisfaction that the junior teachers were being provided with better housing and better equipment for their important task. The chairman of the Board of Trustees conveyed the church's appreciation for the efforts of those who had aided in improving church property, and increasing its usefulness. The chairman of the Board of Christian Education spoke of the co-operative effort of church and Sunday school in helping the junior leaders to achieve a long-desired home for the department.

The room was named in honor of the eighty-one-year-old deacon who still retains his interest in the boys and girls of this Sunday school. A former teacher presented the department with an engraved name plate for the door. The deacon read the Scripture passage selected for the occasion, and the pastor offered the dedicatory prayer. At the close of the service the members of the school were guests of the Junior Department for a brief inspection of the room.

There was no mistaking the fact that the visitors were delighted with what they saw. Four windows with sheer draperies let in a flood of sunshine, and the soft green of the walls and the white woodwork made the room most attractive. One member of the women's society, noted for her artistic tastes, looked about appreciatively. "Why didn't we think of improving this room when we had it?" she asked her companion. One member of the Board of Trustees remarked, "Now we must make the vestry look as attractive as the rooms that surround it."

"At last we have a home," said the tired, but happy, superintendent as she stood beside her teachers, officers, and pupils. Their answering smiles gave evidence that this day of dedication with its promise for the future had been worth all the waiting, dreaming, planning and working that had gone before.

Small Boy in Spring

By ELEANOR A. CHAFFEE

About his head the flash of wings
  Is brighter than the April sky;
His feet are set in violets,
  His eyes are wondering and shy.

The miracle is new for him:
  The first gold daffodil as fair
As that bright mist of melted gold
  The sun has woven of his hair.

He is a sprite, he is an elf;
  He goes so lightly on the grass
That where his feet have been, the green
  Springs softly back to see him pass.

Making the Most of Excursions

By ESTHER FREIVOGEL

A PUBLIC school teacher said recently, "I believe that the Sunday school session should be used exclusively for the teaching of religion. If the very young children cannot sit and listen and learn for more than a half-hour, then their session should not be longer than that. The Sunday school is no place for kindergarten activities. They belong in the secular school."

We agree with this teacher on one point, that the Sunday school session should be devoted to the teaching of religion. We differ, however, in our interpretation of religion and in our understanding of the way in which little children "learn" religion. Her criticism probably resulted from our frequent misuse of kindergarten activities. Too often we have included activities in a session because the children "like them," but we have had no religious purpose back of their use. We have failed to see in an activity its possibilities for the religious growth of the child and to utilize it for the realization of this end.

This teacher probably would ask, "What place can excursions have in the teaching of religion to little children?" Keep this question in mind as you read the following illustrations and suggestions.

Experiences with God's Outdoors

It is spring. What do little children naturally experience in spring without the guidance and help of adults? A freedom from heavy, bundlesome clothes; the joy of playing outdoors; the fun of digging in the soft earth. Their interest is in activity. Without adult guidance early evidences of the coming of spring in the world of nature often go unnoticed. Swelling leaf buds appear so gradually that they seldom are seen by active beginners. Even green grass and the songs of birds are ignored. But have you ever watched the expressions of children when they are taken out to explore and to discover for themselves what is happening in the world of nature? They are told to watch for golden bells on forsythia bushes, and for new, green leaves peeping from under their brown winter caps, to listen for the songs of spring birds, and to discover what is happening to the brown ground. What happens? There are squeals of delight when they discover a forsythia bush. One group made up a song which they sang over and over again:

When golden bells ring,
We know it is spring.

They are not satisfied to look at a patch of green grass; they get down and roll in it. They respond quickly when the teacher signals and says softly, "Listen." After this experience with spring birds they are able to appreciate the song, "God Loves Us All," in *When the Little Child Wants to Sing*. New leaves creeping out from under winter caps usually must be pointed out to young children; then they will be untiring in making discoveries of their own. After seeing many signs of spring, the teacher calls the children to sit down in a warm, dry place. She opens the Bible she has been carrying and says, "It is spring. This is what the Bible says:

" 'For, lo, the winter is past, . . .
The flowers appear on the earth;
The time of the singing of birds is come.' "

Then she asks, "What did you see this morning that tells you spring has come to this part of God's world? . . . I would like to say thank you to God for all these wonderful things." All heads are bowed and each child says thank you in his own way. The teacher ends this brief worship experience with a prayer from the Bible:

We give thanks unto thee, O God;
We give thanks.—Ps. 75: 1.

Now ask yourself these questions: Do children learn more religion from an experience such as this than they do from sitting for a half-hour and memorizing the Bible passages used above? Can such an excursion be carried out on Sunday morning if there is a park or lovely yard near the church? If not, is the experience of enough value to have the children meet with you one day during the week?

One teacher tells of a delightful excursion that took the children no farther than the tiny back yard of the church. Some bricks had fallen out of a side wall. In the hollow place a mother and father bird built a nest. One Sunday morning the teacher discovered the birds feeding their young. She and the children tiptoed into the yard and quietly watched the parent birds care for their young. "We needed no story that morning," said the teacher. "We had seen a story acted out in real life. Back in the room the children gathered around me as I opened our Bible and said, 'Jesus tells us something. We read it here in the Bible (Matt. 6: 26): Your heavenly Father feeds them. If God cares for the birds, will he not also care for you?'

Ralph Berry

Then we sang joyously, 'God Loves Us All' and 'God Is My Helper.' After this we were ready to pray, 'Thank you, God, for caring for the birds. Thank you for caring for us. Amen.' "

Experiences with People

An excursion to be an excursion does not have to go far afield. A trip with the minister or custodian through the church to learn something about their work and the care of the building is of real value. Time spent with the church treasurer as he counts the offering on Sunday morning and tells the purposes for which the money is used will help to make the children intelligent givers.

One warm, spring morning a group of beginners stood beneath the open window of a sick playmate and sang songs that she knew and loved. Another group visited an elderly shut-in, a friend of little children, and brightened her morning with songs, pictures and stories. Cheer cards made by another group for people in the hospital were delivered by them into the hands of the nurses. "Put them on the breakfast trays," said the children. "I hope they will make the sick people happy," said a thoughtful child. Is this not the beginning of pure religion? (James 1: 27.)

Some churches have the advantage of having a Chinese, Mexican, Italian or Negro church in the community. When beginners have been helped to appreciate one of these groups through stories, pictures, conversation, games and songs, a visit with them will help in the development of real friendliness. Chinese and Mexican children have such pretty things to show and such interesting customs to share. Children of all races and nations enjoy many of the same games. In all communities a fellowship experience with Negro children is not possible. One of the best places for such an experience is outdoors—in a park or on a playground during the week. Color is forgotten in a happy play. "Thou shalt love thy neighbor" is learned with the heart as well as the head.

Can religion be taught through excursions? The answer is, "Yes," if they are carefully planned, conducted and interpreted.

Primary Worship Suggestions

"God Giveth Us Richly All Things to Enjoy"

By MARY C. ODELL

H. Armstrong Roberts

AT no month in the year does it seem more appropriate to try to deepen our children's appreciation of God's generous gift of beauty than during the month of May. Some children live in the midst of beauty, but often they need to have their physical eyes and the eyes of their spirits opened to the loveliness around them. Others live in more drab surroundings, but everywhere there is some beauty waiting to be discovered. And to all of us God has given the priceless gift of imagination so that we may know and enjoy all that is in the world.

1. The Loveliness of Maytime

PREPARATION: There is a lovely picture of a little girl watching a robin outdoors. Such a picture would be a good one to introduce the worship for today. Other bird pictures and rainy-day pictures may be put about the room. Your public library may lend you some springtime books for the browsing table. Try to catch the spirit of Maytime loveliness yourself in order that you may pass it on to the children you teach.

CALL TO WORSHIP: Repeat together Song of Solomon 2: 11-12:

"For, lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come. . . ."

CONVERSATION: Tell the children that this verse in our Bible makes you think of the month of May. Snow, wind and rain have gone. Flowers are popping up everywhere. Fruit trees are beginning to blossom. Birds are back again to stay for another season. It is such a happy time of the year, and so full of God's loving promises. Repeat to them the following lines by James Russell Lowell:

"We may shut our eyes but we cannot help knowing
That skies are clear and the grass is growing,
That the river is bluer than the sky,
That the robin is plastering his house hard by."

SONG: "Lo, the Winter Is Past,"[1] or "'Tis God Who Sends the Spring"[2]

OFFERING

PICTURES: Be prepared to call attention to some of the springtime pictures in the room. Let one or two of the children choose a favorite to show to the group, and tell why they like it best.

STORY: "Robins in the Rain"

It was Maytime, and the first thunderstorm of the season was just over. Big drops of rain still dripped off the edge of the house and off the trees, and shining puddles sparkled here and there.

Mary sat at the window looking outside, when Mother called to her. "Mary, dear, come put on your raincape and rubbers and let us go out and see how clean and fresh the world is."

This would be fun, Mary knew. Mother could think of the most unexpected things to do. Quickly she put on her rainy-day things while her mother did the same.

Outside on the porch, her mother said, "Stand still, Mary, and sniff. What do you smell?"

Mary sniffed. "It smells all clean and sweet, like perfume after a bath," Mary said.

"Can't you guess what it is?" her mother asked. "Then come down to the orchard and we will find out."

It was fun to walk in the puddles and to feel the drops from the trees on her raincape, and to smell the sweetness in the air.

When they reached the orchard gate, Mother said, "There, do you see? The rain has washed the perfume of the apple blossoms into the air. Smell it, Mary. You never will smell anything sweeter than apple blossoms in the rain."

As they stood there sniffing the sweetness a robin began to sing his rainy-day song up among the blossoms, and they kept very still to listen.

"Chirp! Chirp! Tweet - tweet - tweet! Twitter, twitter," went the robin, singing as though the gladness in his heart simply had to come out in song.

Mother took Mary's hand and squeezed it as another robin answered just as happily. Two pink apple blossom petals drifted down onto Mary's sleeve. "Look, Mother," Mary whispered. "Here are two of the notes from the robin's song, right here on my arm!"

PRAYER: Dear loving Father, we thank thee for all the loveliness of Maytime; for blossoms and sunshine, for lovely green grass and for robins singing in the rain. Amen.

SONG: "Robin Redbreast."[1] If the children do not know this song, sing it to them. Then let them sing it with you. They will learn it so quickly that you will not need to spoil your worship with unnecessary drill. Then let them close their eyes and pretend to be "Mary" as they sing it, changing the last line to "God has sent his rain upon this springtime day."

2. Beautiful Things to Hear

BIBLE VERSE: Repeat together, as you did last week, Song of Solomon 2: 11-12.

SONG: "Lo, the Winter Is Past"

TALK: This time of the year we use our eyes a great deal. We see the bright flowers about us. We notice the new leaves on the trees, and see the blue sky and white clouds above us, and the green grass under our feet. But we need to use our ears, too. What are some of the sounds we can hear that tell us that God's promise of springtime has been fulfilled? (Let the children tell of the birds' songs, the wind in the leaves, the rain on the roof, children's voices outdoors.) Did you ever listen to the grass grow? There is a man, a sensible man, a lover of the outdoors, who says he can hear the grass grow. I have tried it myself and I rather think it is true. You try it, too. Go out alone where no other sounds will bother you. Lay your ear flat on the grass and listen. Do not move for about ten minutes. Then you will hear something. It may be the grass growing. Or it may be the working of the earthworms. It might even be your own heart beating. But try it. It certainly will seem as if you can hear the grass growing.

OFFERING

SONG: "Praises Everywhere"[3]

STORY: "The Singing World"

"Sing me a song, please, Mother," said Bobby, as he lay in the grass in the shade of a tall, spreading tree.

"Why, Bobby!" said his mother, "I was listening to a lovely song when you spoke. You were so quiet I thought you were hearing it, too!"

"A song, Mother?" asked Bobby in surprise. "Why there is no one here except you and me, and we were both as still as could be. Who was singing? Was it a pretty song?"

"It was a beautiful song, Bobby. Now be very still, and maybe it will come again."

Bobby lay very, very still. Then he said, "I hear nothing except the hum of the bees among the daisies. What do you hear, Mother?"

"That's just what I heard, Bobby—the hum of the bees among the daisies. But as the daisies nod in the soft, summer breeze, I think they are saying:

" 'O honeybee,
Come sing to me.' "

"Oh, how lovely, Mother! And the bees are answering. I know, for I hear one now on the tallest daisy. What is he saying?"

" 'I'll sing for you
Each glad day through,
For I love your heart of gold.' "

Mother and Bobby were quiet again, listening. Then high up in the tree above their heads, the wind whispered through the leaves. This time it was Bobby who heard the music.

"Oh, Mother," he cried in glee. "I do believe the wind and the leaves are singing to each other! Tell me what they are singing."

Mother thought for awhile. Then she said, "I think that this is what the tree is asking the wind:

" 'What do you hear and what do you see,
As you travel over the deep blue sea?' "

"Oh, I hear another song," said Bobby. "A beautiful song the mockingbird is singing in the honeysuckle vine! Tell me what he is singing, Mother."

"It sounds to me," said his mother, "as if he were saying:

" 'My song's a praise to God on high
For all things fair to see—
The bees, the flowers, the laughing brook,
And my own lovely tree.' "

Then Mother added softly, "I believe the whole world is singing. It makes us feel like singing, too, doesn't it?" And so together Mother and Bobby sang a thank-you song to God, our Father.

—Adapted from a story by EDWINA WOOD WHITESIDE, in *Beginner Leader's Quarterly*, 1941. Used by permission of the Presbyterian Committee of Publication.

SONG: "Praise to God for Seeing"[2]

3. Beautiful Things to See

PREPARATION: A butterfly is a breath-taking thing. Only a very loving God could create a thing of such beauty. Not all children have had the experience of watching a butterfly. But we can help them to appreciate it as one of God's gifts to us. If you have not saved pictures of caterpillars and butterflies, you may be able to secure some from your public library or a schoolteacher. A cocoon also would be interesting to show to the children.

POEM:

God can make a wee buttercup,
Cunning, yellow, and small;
God can make a great mountain peak
That rises rugged and tall;
God can make a gay butterfly
With lovely, delicate wings.
God must be loving and wonderful
To make such beautiful things.

—By MIRIAM DRURY. Copyright, 1935, by Presbyterian Board of Christian Education.

OFFERING

TALK: "Butterflies"

(Show a picture of a butterfly.) A butterfly begins his life as a tiny egg laid upon some leaf. This hatches into a caterpillar with a skin that has to be burst through every so often and left behind when the body inside grows too big for it. You children look something like your parents. But a caterpillar certainly does not look very much like a butterfly!

After a while when the caterpillar has eaten all it can, it grows sleepy. So it finds a stick or leaf to cling to, and begins to spin threads which it winds and winds about itself until it is as snug and as warm as can be. Here it stays all winter.

About this time of year the caterpillar wakens from his sleep. Only it is no longer an ugly caterpillar. As it pushes off its covers and steps into the sunshine it is a painted beauty, one of the prettiest things God has made for us to enjoy.

At first the butterfly must dry its wings. So it sits on the twig and opens and shuts its wings until they are dry and strong. Then without a sound it lifts itself and begins to flutter here and there among the flowers. There is a song in our book about a butterfly. Will you close your eyes and listen while I sing it to you? (Let the children play the song, "Butterfly, Butterfly,"[2] very softly and quietly.)

PRAYER: Dear Father, you have given us so many lovely things to enjoy. We thank you for butterflies in our gardens. Amen.

4. God's Love Is Everywhere

PREPARATION: In our worship for this month we have tried to bring to the children a sense of appreciation for the beauty God has provided for this time of the year. Too often we fail to realize that we are surrounded by loveliness. Even in the cities we can find examples of God's loving springtime promises, and beauty in a dandelion growing up between the bricks. Today we may think of the wonder of the bees, for in these tiny, busy honey makers we find the miracle of God's love once more.

QUIET MUSIC

STORY: "The Hum of the Honey Makers"

Out in the back yard was a crab apple tree. It was Maytime so the tree stood like a giant pink bouquet smelling of sweet perfume. Janice had chosen this place to play store and her brother Ben had promised to play with her if he could be the storekeeper. Janice had come to the store three times, and they were growing tired of their game, when Ben said, "Listen, Jan, do you hear a funny noise?"

Janice listened. "It sounds like telephone wires on a cold day," she said.

"It is up in the apple tree," said Ben. "Let's look. Why, it is bees," he added. "Just listen to them."

At that moment Grandfather came along. He, too, heard the hum-hum-humming of the excited bees. "Well, well," he said. "Sounds like honeytime. Did you know the bees make that noise with their wings? And did you know they always hum as they work? They are about the busiest creatures on the face of the earth."

Then Grandfather sat down and told them how the bees live together like a big city full of people, and how they are ruled by a queen. He told them that there are workers and drones, or those who won't work, the same as there are among people. He told of the good care they give to the baby bees.

"Why, they live very much as we do, don't they, Grandfather?" said Janice. "Only we don't always sing while we are working."

Ben remembered he had not finished some jobs his mother had given him to do. "But we do have drones," he laughed. "And if I don't get my work done I'll be one."

CONVERSATION: About the wonderful things God has given us to enjoy.

PRAYER

OFFERING

SONG: "Praises Everywhere"

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Junior Worship Suggestions

"Into All the World"

By DORIS CLORE DEMAREE

WHEN we consider Jesus' last words to his friends it seems fitting that in our worship following Easter we should give some thought to the spread of Christianity around the world. With so many influences in our civilization working against Christianity it behooves us to do all in our power to help the juniors to see and to feel the magnificence of a life of helping others in the face of untold hardships.

In planning the services the leader will wish to keep in mind any particular study that the juniors may be having or have had that can be related to the worship. Sometimes a class may have memorized a passage that fits in nicely with the service. Sometimes it will be a story or a bit of information. Units that will be especially helpful will be found in the Keystone Graded Lessons, Course IV, Parts 1 and 3, and Course VI, Parts 2 and 3. Hymns are chosen from *Hymns for Junior Worship*. If another book is used you will want to choose hymns that fit the thought of the service.

There is large use made this month of junior participation. You will want to plan carefully with those chosen for the different parts so that the experience will be worshipful. Stories for the later services should be chosen and prepared for telling well ahead of time.

Suggestions are given for a candle-lighting service for the last Sunday of the month. If this service is used you will want to ask an older junior to light the candles. Let him use a large candle for the lighting taper. Protect his hand from the hot tallow with a round disk near the bottom of the candle.

Place one tall candle at the center back of the table to represent the light of Jesus. This should be lighted before the service begins and the candle-lighter will light his taper from this light. If you do not have a dozen or more low candlesticks of similar design a very effective candelabra may be made from a piece of two-by-four-inch wood. Use one or more pieces of wood slightly shorter than the table. Drill holes in these pieces about three inches apart. The holes should be as big as the lower end of the candles you will use. Paint the wood the color desired. In any use of candles, leaders should take care that there is no danger of candle flame setting fire to draperies or other furnishings.

1. With Prayer

QUIET MUSIC: "All People That on Earth Do Dwell"

CALL TO WORSHIP: Psalm 105: 1-3. (This may have been learned by the first-year juniors as they studied the fall quarter lessons. They may assume the responsibility for repeating this call each Sunday this month.)

HYMN OF PRAISE: "All People That on Earth Do Dwell"

THE LORD'S PRAYER

OFFERING SERVICE

LEADER: Sometimes when Mother is going away for the afternoon she will say, "Mary, while I am gone I want you to watch the younger children to see that no harm comes to them. Then you can have the potatoes peeled for supper when I return." Or Father says, "John, I wish you would cut the grass today." And they leave knowing that they can trust you to do as they have told you. Just before Jesus left his friends for the last time he told them what he would like them to do. He trusted them to do these things. Some of you know the words he said. Two of the juniors will read them for us.

FIRST JUNIOR: Matthew 28: 19-20

SECOND JUNIOR: Acts 1: 8*b*

HYMN: "Go, Ye Who Bear the Word"

LEADER: When Jesus left them, his friends returned to Jerusalem. They climbed the stairs to the upper room where they had been living. And when they had gathered there they prayed. They knew that Jesus had given them a hard task and they remembered that when Jesus had something hard to do he spent much time in prayer. As he talked with God and listened as God spoke to him he received the strength and courage and wisdom for his task. We do not know how long Jesus' friends prayed. Our Bible says that they continued steadfastly in prayer. Then one day a wonderful thing happened. They became so full of love for God and Jesus that they felt they must do something about it. As they told the story of Jesus a great crowd gathered. Each person seemed to hear the story in his own language. Then Peter stood up before them and began to preach. Can one of you juniors tell us what happened? (The third-year juniors will have had this in their winter quarter as they studied "Our Church." Be prepared yourself or have a teacher prepared to finish the story if a junior does not respond quickly. You will find the story in Acts 2: 14-16, 37-42.)

HYMN: "We've a Story to Tell to the Nations"

PRAYER: Read together the words of the hymn, "Show Me What I Ought to Do"

RESPONSE: "Hear Our Prayer, O Lord"

2. With Steadfastness

QUIET MUSIC: "All Things Praise Thee"

CALL TO WORSHIP: Psalm 105: 1-3

HYMN OF PRAISE: "All Things Praise Thee"

OFFERING SERVICE

SCRIPTURE: The same as last Sunday, but read by different juniors or by the group, responsively.

HYMN: "Brother of All the World"

LEADER: Jesus' friends told the story in Jerusalem, in Judea and Samaria, then farther and farther into the uttermost parts of the world. They did not tell the story one day and rest for the remainder of the year. As we read the story in our Bibles we find that they continued steadfastly in prayer and in preaching and teaching. They worked at it all the time. Several juniors will tell us stories of this work. (Have them prepared to tell briefly, in their own words, the stories in the following passages. You will want to see that they are well prepared.)

FIRST JUNIOR: Acts 4: 1-21

SECOND JUNIOR: Acts 6: 8-15; 7: 58

THIRD JUNIOR: Acts 9: 1-25

HYMN: "The Brotherhood of Man"

PRAYER: By leader or another adult

RESPONSE: "Hear Our Prayer, O Lord"

3. In Face of Danger

QUIET MUSIC: "Maker of the Planets"

CALL TO WORSHIP: Psalm 105: 1-3

HYMN OF PRAISE: "Maker of the Planets"

OFFERING SERVICE

SCRIPTURE: Psalm 46: 1-3 (unison)

HYMN: "Jesus Shall Reign"

STORY: Be prepared to tell a story that illustrates how a Christian is brave and tries to do God's will in spreading the story of Jesus, no matter how great the danger. One of the following will be good.

"The Prison Pillow," found in the old Judson Keystone Graded Lessons, Course IV, Part 1, page 65; "Forty Famous Wrestlers"; "Saint Martin of Tours" from *Children's Story Caravan*, Broomell.

HYMN: "Faith of Our Fathers"

PRAYER

RESPONSE: "Hear Our Prayer, O Lord"

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We Write a Song

By ALICE E. WOODWARD

"A PRAYER OF THANKS" was the result of creative activity by members of the second-year junior girls' class of the First Baptist Church School of Sacramento, California. Each Sunday morning at the beginning of the class hour a brief prayer period is conducted in which the members of the group participate. Following this prayer period one Sunday morning, the girls expressed a desire for a prayer distinctively their own. Their teacher suggested that each girl write a prayer during the following week and bring it to class the following Sunday. To this the girls agreed. One of the group suggested that the prayers should be an expression of their gratitude for God's love and kindness to them.

The expressions of thanks brought in by the girls included appreciation for nature, parents, gay and happy times, and good things from the heavenly Father. These are indicative of junior thinking in this direction.

When all had contributed their ideas, their teacher arranged the prayers in one composite prayer. She combined the thoughts of the salutations of the opening sentences and listed in their entirety the expressions of thanks. The concluding sentence was also a combination of ideas. The completed prayer reads as follows:

"Dear Father in heaven, we bow our heads in reverence this Sunday morning. Thank you for the sun and rain; thank you for our mothers and fathers; thank you for our happy times and our many blessings. Bless us and keep us every day and make us better Christians. In Jesus' name. Amen."

In compiling the larger prayer, the teacher made but one alteration. She did this by suggesting a new word, "reverence," for the girls' vocabulary. Before inserting it, the group learned the meaning of the word and were eager to use it when they realized that it better expressed what they had written. The petition at the conclusion, "keep us every day" shows that juniors too like to feel God's continual nearness and care. The phrase "and make us better Christians" reveals several facts. First, some of the group have accepted Christ as Saviour; second, some have taken the additional step and have united with the church; and third, some of the group have grasped the idea that the Christian life is a process of growth.

The girls were pleased with their corporate prayer and each Sunday morning the class hour is opened with it.

With Promotion Day, a new teacher took charge of the class. Part 3 of the junior third-year Keystone Graded Lessons brought to the girls a study of "Our Church" and "The Trail of the Christian Church." Projects dealing with the church and church life were a natural sequence to the subject under consideration. During the class discussion one Sunday the girls expressed a desire to carry out certain phases of church life in individual projects. Each girl named the project which she desired to undertake and a date was set for the completion of their work. One girl chose to make posters for her classroom. Another planned an art notebook with relating scripture passages.

Musically inclined Barbara said she would like to write a hymn tune for the

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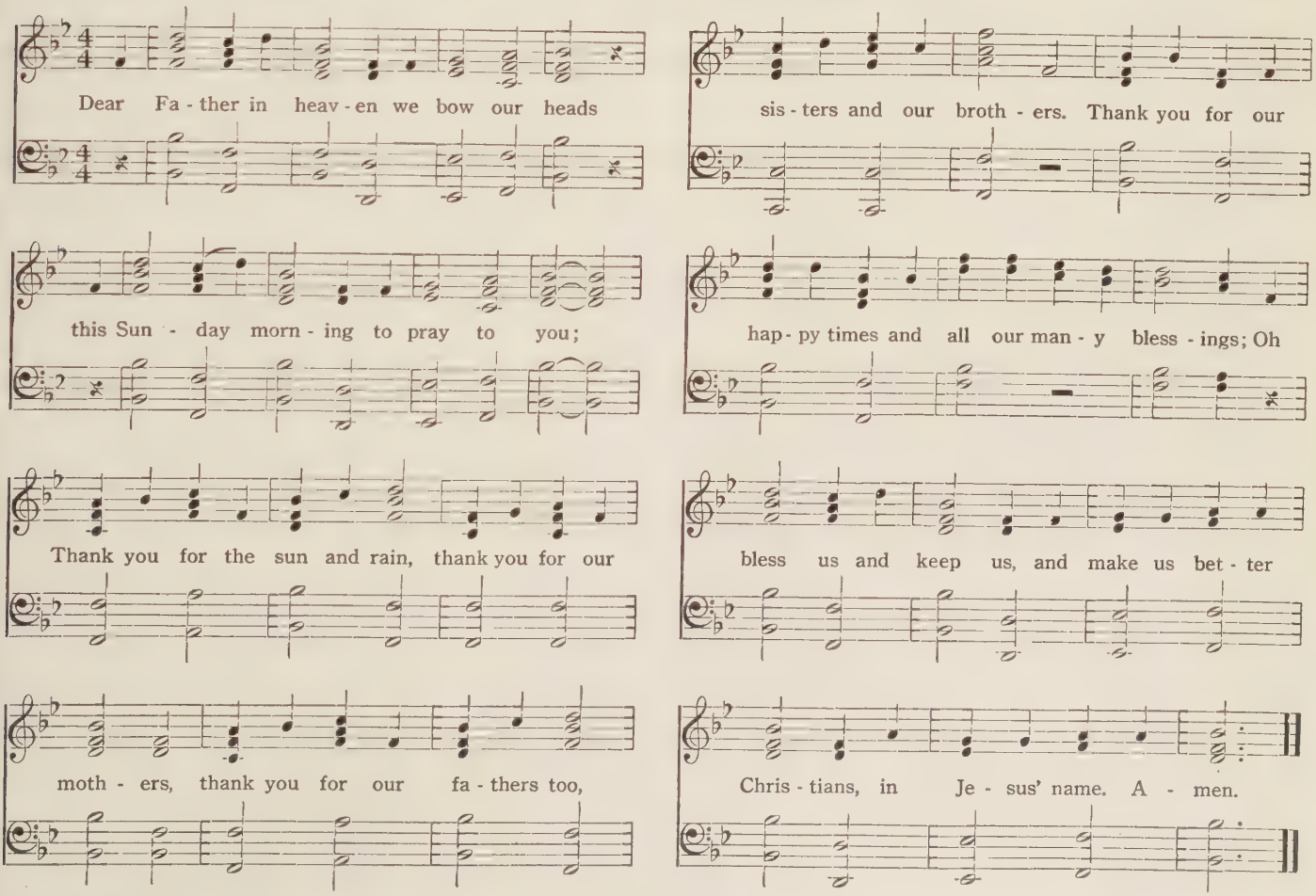
A Prayer of Thanks

Dear Fa - ther in heav - en we bow our heads
sis - ters and our broth - ers. Thank you for our
this Sun - day morn - ing to pray to you;
hap - py times and all our man - y bless - ings; Oh
Thank you for the sun and rain, thank you for our
bless us and keep us, and make us bet - ter
moth - ers, thank you for our fa - thers too,
Chris - tians, in Je - sus' name. A - men.

Helping to Make Our Country More Christian[1]

By MARY GRACE MARTIN

INTRODUCTION

Purpose and Scope

This is a five-session unit of study related to Christian citizenship. Through it we hope to help junior boys and girls to evaluate some of the practices that make a nation Christian or the reverse, and to become conscious of their own responsibilities for helping to make a Christian nation. Juniors should be led to appreciate the advantages that are the result of living in a Christian land, and to recognize some of the evils that threaten to keep our communities or nation from being Christian.

Preparing for the Unit

In preparing for this unit, first read all the plans suggested. Then, if possible, visit a public school to learn what is being taught there concerning citizenship. Learn all you can about the social needs of your community and state, and what is being done about the problems through legislation, relief and other means. Visit your public library to secure helpful books and pictures. These may find a place on the browsing table throughout the study. Consult your pastor or service committee of your church to learn how the church or the denomination is helping to build a more Christian America. Meet with the junior leaders and be prepared to guide them.

Resource Materials That Will Help You

BOOKS

Baxter, *Living and Working in our Country*

Martin, *Living in Our Community*

Niebuhr, *Greatness Passing By*

Morris, *Heroes of Progress in America*

De Kruif, *Hunger Fighters* and *Microbe Hunters*

PAMPHLETS

Wagner, *City Life and Primary Children.* (Pilgrim Press)

Cording, *Why Are Laws Necessary?* (Episcopal)

Fenner, *Junior Citizens.* (United Lutheran)

Carr et al., *We, the Citizens.* (National Congress of Parents and Teachers)

White House Report, *Children in a Democracy.*

Session 1. May 2

"HOW MY COUNTRY HELPS ME"

Today it will be your purpose to help juniors to understand some of the benefits that they derive from living in America.

Talk over the plans for the session with the junior leader so that each of you understands fully for what he is responsible. Help him to arrange an attractive worship center. An American flag and a Christian flag should be prominent throughout the unit. Discuss with the junior leader plans for a trip to the local courthouse or for a visit from a civic employee at the next session.

Another part of your responsibility for this session is to arm yourself with facts related to the community that will help the children to see concretely how our country is helping them. This may mean a visit to the city hall to discover some specific laws and the names of officers in the community, as well as costs of community services from which the children benefit. Through an interview with a member of the school board, learn how much money is required to administer the local schools and how the money is spent for salaries, equipment, repairs, heat, light and such items. This information often is gathered for yearly reports to the school board. From your local ministerial association, discover how many denominations or sects are worshiping freely in the community. From a local physician learn some of the community regulations that protect citizens from spread of disease. From your local library secure a copy of the report of the White House Conference on "Children in a Democracy," and read it. With such factual information you can help to make the children's reports have more meaning. (See "Suggestions for Discussion" in *Juniors* for April 25.)

Session Outline

INTRODUCTION OF UNIT

QUIET MUSIC: "O Beautiful for Spacious Skies"

HYMN: "O Beautiful for Spacious Skies"

REPORTS AND DISCUSSION: Juniors and adult leader. (See *Juniors* for April 25.)

PLANNING FOR THE NEXT SESSION

CALL TO WORSHIP: Psalm 100: 4

MEDITATION MUSIC

HYMN: "My Country, 'Tis of Thee" (omit last stanza)

SCRIPTURE: Deuteronomy 8: 7-14; 11: 13-15

POEM: "O Native Land, How Fair You Seem"

PRAYER: By junior leader

OFFERING SERVICE

SALUTE TO UNITED STATES FLAG, and last stanza of "America"

SALUTE TO CHRISTIAN FLAG, and "I Would Be True"

BENEDICTION: Psalm 19: 14

ASSIGNMENT

Session 2. May 9

"THINGS THAT MAKE US GLAD"

Today will provide opportunity for further consideration of the things that help to make us proud of our country.

From magazines, picture post cards and other sources, gather pictures of public buildings and properties and pictures that suggest the natural resources found in our land. The junior leader or a special committee might help to mount these pictures and to display them for your meeting.

If a civic employee guest has been invited to speak to the group today, explain the purpose of the unit and the theme for the day so his talk can be related to the study. Be sure plans are made to receive and to take care of the guest in a courteous way. Juniors should know that this is a part of good citizenship.

Suggestions for Discussion

If there is a guest speaker, there may not be time for discussion of the reports made by the juniors, but the reports can carry their own messages. The most valuable discussion then may be related to the remarks made by the speaker who can give interesting information concerning the community. Before the worship, time should be taken to recognize any activities carried out during the week, such as interviews with community officers, and to suggest plans for making a poster. Probably there will not be time to work on this today.

If there is discussion following the juniors' reports, try to lead the class to think of other things in our country that are worthy of praise. Discuss the following: 1. Many refugees are finding a haven in America. Do you know of any or what is being done for European refugees? In past years many contributions in music, art, science, literature and special skills have come from these people. 2. A system of courts tries to give citizens a fair chance when they become involved in problems. 3. Citizens are not thrown into prison because they write or speak opinions that are not generally accepted. We feel that freedom of speech and of the press are necessary for a democracy. 4. Efforts are being made to give everybody a chance to earn a living and to enjoy a happy life, but some people do not seem to want to do their part. This may lead to an assignment for next session: to think about things that should be improved in our country.

[1] Prepared from outlines copyrighted by the International Council of Religious Education.

Session Outline

HYMN: "O Beautiful for Spacious Skies"

INTRODUCTION TO THEME: By junior leader

REPORTS: By five juniors. (See *Juniors* for May 2)

DISCUSSION by adult counselor or address by invited guest

PLANNING FOR ACTIVITIES

CALL TO WORSHIP

MEDITATION MUSIC: "The Land We Love Is Calling"

HYMN: "God of Our Fathers, Whose Almighty Hand"

POEM: "God, Help Us Love Our Country." (The word "country" is substituted for "city" as found in the hymn by Calvin Laufer, *Hymns for Junior Worship.*)

BIBLE VERSES: How to Be Good Citizens. Romans 13: 3, 7-8, 10, 13.

PRAYER AND RESPONSE

OFFERING SERVICE

HYMN: "God Bless Our Native Land"

BENEDICTION: Psalm 19: 14

Session 3. May 16

"THINGS THAT NEED TO BE IMPROVED"

Today you will help the juniors to see some of the conditions that should be improved in a Christian land.

Look about your own community to discover if there are any social conditions that need improvement and in which Christians should become interested. Find out if any churches or civic organizations are at work to bring about improvements. The discussion suggestions should guide you in your preparation.

Suggestions for Discussion

What about the housing conditions of our community? Are there any slums? If so, where? Describe the kind of home you wish everybody in our land could enjoy.

Are there any Negroes in our community? Are there foreigners? From what countries? How are these people treated in school? In stores? In hotels? Do any come to our church? Why not? How do you think we should treat them if they should come? In what kind of homes do they live?

What would happen if there were no coal? God has provided the coal in mines, but what if there were no miners? Where are the nearest coal mines? What dangers are involved in mining coal? What problems do these people face?

How many taverns are in our community? Why do we have them? What happens when people visit them too much? Speak of the waste of money, physical effects of drinking, driving accidents and other effects of intoxication. What would be the effect on our country if there were no taverns where people could buy that which intoxicates? Speak of the prohibition era and how some selfish people have brought about its repeal, leaving the problem still unsolved. Why do we have jails and penitentiaries? Why do people break laws and cause us to have such institutions? How can crime be reduced?

Session Outline

WORK PERIOD OR INFORMAL STUDY

HYMN: "O Beautiful for Spacious Skies"

INTRODUCTION OF THEME: By junior leader

REPORTS: (See *Juniors* for May 9)

DISCUSSION: Led by adult counselor

PLANS FOR INVESTIGATIONS

CALL TO WORSHIP

MEDITATION MUSIC: "Love Thyself Last"

HYMN: "Teach Us, O Lord, True Brotherhood" (*J. H. & S.*)

BIBLE VERSES: (See *Juniors* for May 9)

PRAYER

HYMN OR READING: "The Land We Love Is Calling"

OFFERING SERVICE

CLOSING HYMN: "Rise Up, O Men of God"

Session 4. May 23

"HOW CHRISTIAN CITIZENS HELP"

Our purpose today is to help boys and girls to understand more fully the meaning of Christian citizenship, and to see how each junior can help to build a more Christian America.

If possible, try to have the offerings today and next week go toward some service project of the church or the community. Ask your pastor for suggestions. Be prepared to supplement the reports today with further information that you may have concerning the work of Jacob Riis and Jane Addams, and also concerning the service work of your own church and denomination. Be prepared also to tell the story of a work camp given in *Juniors* for May 16.

If the discussion led by the junior leader drags, you may inject such questions as the following: What is the attitude of a good citizen toward public property? Property of other people? (At Halloween?) Church property? Toward strangers at school or at church? Toward people of other races and nations? Japanese and German citizens living in the community? How does a good citizen act in public places? For suggestions concerning discussion on how to help to build a more Christian America, see *Juniors* for May 23.

The activity period today will need some guidance. See *Juniors* for May 23. Appoint committees to select the worship materials to be used next week.

Session Outline

INFORMAL STUDY OF PICTURES AND CLIPPINGS

CALL TO ASSEMBLY: "O Beautiful for Spacious Skies"

INTRODUCTION OF THEME AND DISCUSSION: Led by junior leader

REPORTS: See *Juniors* for May 16

STORY: "How Some Young People Helped." (See *Juniors* for May 16)

DISCUSSION: "How Can We Help to Make America More Christian?"

PLANNING AND WORK PERIOD

CALL TO WORSHIP

HYMN: "Where Cross the Crowded Ways of Life"

POEM: "O Beautiful, My Country"

SCRIPTURE: (See *Juniors*)

HYMN: "Love Thyself Last"

PRAYER: Guided by junior leader

OFFERING SERVICE

CLOSING HYMN: "God Bless Our Native Land"

Session 5. May 30

"BLESSED IS THE NATION WHOSE GOD IS THE LORD"

The purpose of this session is to summarize the thinking related to the unit and to lead to special thanksgiving for a Christian land in which we may live, and for those persons who help to make it Christian.

Suggestions for Discussion

Can a Christian nation forget about all the other nations of the world? Why not? Bring out the folly of war and that a Christian nation has a responsibility for working for world peace. How can we help to build friendliness with other nations now and when the war is over? Some nations have natural resources but do not know how to use them. What could we do to help them? Agricultural missionaries have gone to China to help the people there to use their land in better ways so as to produce more food. Show how this method is more helpful in the long run than merely sending foods and money. How can juniors help to build a friendly world today? (Being friendly to those of other nations who live in our communities, especially watching attitudes to those from enemy nations; helping in projects of relief for those who are suffering as a result of war; praying for those who suffer and for the national leaders who eventually must bring this war to an end.)

Session Outline

(The junior leader with members of a worship committee should plan the ses-

sion outline for today, but the following is suggestive.)

INFORMAL PERIOD

MUSIC CALL TO ASSEMBLY: "O Beautiful for Spacious Skies"

INTRODUCTION: By junior leader

HYMN: "O Beautiful for Spacious Skies"

REPORT: "Why I Am Glad to Live in America"

HYMN: "God Bless Our Native Land"

REPORT: "The America I Would Like to Live In"

HYMN: "Teach Us, O Lord, True Brotherhood"

REPORT: "How We May Help to Build a More Christian Land"

HYMN: "Love Thyself Last"

POEMS OR STORIES: If original stories or poems have been created by the class members, they should be shared here. See *Juniors* for other possible material.

BIBLE VERSES: See *Juniors* for May 23

DISCUSSION: "Does a Christian Nation Have Responsibilities Toward Other Nations?" Led by adult counselor

PRAYER: By junior leader

OFFERING SERVICE

SALUTES to the American and the Christian Flags

A BIBLE VERSE TO REMEMBER: Psalm 33: 12

CLOSING HYMN: "God Bless Our Native Land"

We Write a Song

(Concluded from page 29)

class prayer of thanks. Her idea received the hearty approval of the group. Barbara wrote her melody and accompaniment and brought it to the class. Her teacher noticed that the accompaniment was a little too secular to carry out successfully the spirit of worship needed by the words of the prayer. By playing through the song as Barbara had written it, and then playing it again with a chordal accompaniment, Barbara was able to sense that the latter was more fitting for a hymn. With only this suggestion, she returned the next Sunday with the hymn "A Prayer of Thanks" as given here. It was also necessary for her to change the words slightly to fit in with the hymn tune. The changes were entirely her own, and again revealed the direction of junior thinking.

In planning for the Children's Day program the church school superintendent requested a contribution from the Junior Department. It was decided that the class prayer set to Barbara's music should be the department contribution. The hymn, sung by Barbara herself accompanied by the church organist, was presented on the program as the Call to Prayer.

"Into All the World"

(Concluded from page 28)

4. Among Strangers

QUIET MUSIC: "My God and King"

CALL TO WORSHIP: Psalm 105: 1-3

HYMN OF PRAISE: "My God and King"

LORD'S PRAYER

OFFERING SERVICE

SCRIPTURE: Psalm 145: 1-4 (read antiphonally by two juniors)

HYMN: "Brothers of the Faith"

STORY: Tell the story of some great missionary of modern times such as Dr. Schweitzer, Dr. Grenfell, or Dr. Seagrave. If the story of the Judsons was not used last time it could be used today.

HYMN: "Faith of Our Fathers"

PRAYER of thanks for these men of God who did not stop to count the cost but told the story to others everywhere.

RESPONSE: "Hear Our Prayer"

5. We Must Do Our Part

CALL TO WORSHIP: Psalm 105: 1-3, as before

RESPONSE: Psalm 145: 1-4 by the other juniors

HYMN OF PRAISE: "Joyful, Joyful, We Adore Thee"

OFFERING SERVICE

CANDLE-LIGHTING SERVICE:

First Junior: John 3: 16

All sing first verse of "Brother of All the World."

Second Junior: Matthew 28: 19-20

All sing second verse of hymn.

Third Junior: Acts 1: 8*b*

All sing third verse of hymn.

Leader: Jesus often is called the "light of the world." Others have helped to spread this light around the world by telling his story. In the last few weeks we have heard of a few of these friends. You know many others. As you name them and tell what they did, _____ will light a candle for them. (Do not let them give more than a sentence about each and be sure to leave one candle unlighted.)

Sing last verse of hymn.

Leader: We, too, would like to do our part. Can you think of ways in which boys and girls can help? (They may suggest such things as the following: pray, study the Bible, come to church, be friendly, honest, truthful, dependable, invite others to church and church school, share money, time, and talents. The children may be more specific.)

Leader: _____ will light the remaining candle for the juniors of our church school.

HYMN: "The Brotherhood of Man"

PRAYER: Offer thanks for all those who have helped to tell the story and ask that the desires expressed today be strengthened as we serve Jesus.

"God Giveth Us Richly..."

(Concluded from page 27)

5. Our Thanks for Maytime

PREPARATION: Try to have some spring flowers, or pictures of them around your room. Let the children arrange the flowers, for in touching them there comes a sense of appreciation we cannot expect from looking at a bouquet arranged by someone else. When the flowers are placed as a center for the worship, read to the children the poem below.

I saw some lovely things today:
I feel, dear God, I'd like to pray.
I saw some tiny little things—
Some hummingbirds with gauzy wings,
A flower with its head held high
As though its blue came from the sky.
I saw some lovely things today:
I feel, dear God, I'd like to pray.

I heard some wondrous things today:
I feel, dear God, I'd like to pray.
I heard a brook. It seemed to me
To catch the rhythm of the sea.
I heard a bird. It sang to me
A joyous, lifting melody.
I heard some wondrous things today:
I feel, dear God, I'd like to pray.

—ELIZABETH MCE. SHIELDS. In *Primary Teacher's Quarterly*, April, 1942. Presbyterian, U. S. A.

MAKING AND USING A LITANY: Ask the children to help you to make a list of the lovely springtime things we see and hear. After this is complete remind them of the poem you read, and ask if it doesn't make them feel they want to pray to God, too. Tell the children that many of the psalms in our Bible were written as prayers or songs of praise to God. Read Psalm 136: 1, 5-9. Suggest that they make their own song of praise. They may start like this:

"God . . . giveth us richly all things to enjoy—"
The lovely blossoms on the trees,
"This is the Lord's doing;
It is marvelous in our eyes."
Robins singing in the rain,
"This is the Lord's doing;
It is marvelous in our eyes."

Go on, using the ideas in the children's list, and adding the litany of praise each time. See that each child has a copy to take home.

SONG: "All Things Bright and Beautiful"[2]

OFFERING

PRAYER: "Spring Thanks"[1]

SONG: One of those enjoyed this month

[1] *When the Little Child Wants to Sing.*
[2] *Song Friends.*
[3] *Primary Music and Worship.*

The Four Freedoms

A Dramatic Worship Service Appropriate for Memorial Day

Arranged by NELLIE M. WAGAR

PRELUDE: "Joyful, Joyful, We Adore Thee"

HYMN (announced by pastor or superintendent): "O Worship the King"

SCRIPTURE (read by *Christianity* who enters at this time carrying tall, lighted taper): "Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life" (John 8: 12).

HYMN: "Light of the World" (prayers in unison between verses. Worshipers remain standing):

First Response: O Light, which scatters the ignorance that has marred the beauty of nature and darkened the streets of sin, thou art God's messenger to us. Let thy truth shine in our hearts.

Second Response: Be the light of our minds, as the sun is the light of day. Take away every evil thought that leaves its shadows there. Drive out the darkness of anger, selfishness and impurity.

Third Response: Make us centers of thy sunshine that we may reflect thy spirit and scatter cheerfulness about us. We know, our Father, that races and nations can find complete freedom only when they learn to do thy will. O Thou Great Light, help us to see the day of the salvation of all peoples. Amen.

(Christianity *places lighted taper in candlestick on center of low altar in front of speakers. Enter from audience left,* Spirit of Christian Youth *and from the right,* Spirit of Doubting Youth. *They stand on either side of* Christianity.)

Dialogue About the Freedom of Worship

CHRISTIAN YOUTH. I am the Spirit of Christian Youth. I heard you singing to Christ, the Light of the World, praying that his light will set all nations free from sin and darkness. It is good that you ask for divine help in this task of freedom. Some youth today think that freedom can be had by winning on the battleground, but Christianity has taught me that she, Christianity, is the mother of all true freedom.

DOUBTING YOUTH. I represent the doubting, restless youth of our country.

I do not understand you. Our nation today fights for freedom of speech and of worship, and freedom from want and from fear. What has Christianity to do with our fight? (*Rather cynical.*) Have not Christians tried to force others to worship in certain ways against their will? Has not each group of Christians insisted that *it* was right and that *all* should worship as *it* did? Intelligence, not Christianity, gives us our freedom.

CHRISTIANITY. O Youth, you both have spoken well. When Christians have forced others to certain forms of worship, they have not been true to me, the spirit of Christianity. Jesus said, "The hour cometh, and now is, when true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a spirit: and they that worship him must worship him in spirit and truth."

CHRISTIAN YOUTH. If you are thankful for freedom of worship in America, will you sing with us, "Joyful, Joyful, We Adore Thee"?

HYMN: "Joyful, Joyful, We Adore Thee"

CHRISTIAN YOUTH. You have worshiped together in singing this hymn. None quarreled because some wanted to sit whereas some wished to stand; none quarreled because some wanted organ music while some wished to have piano music. You have realized that the spirit with which you worshiped was more important than how you did it. American youth must teach *all* Christians how to worship together, permitting every other person to worship separately or differently if he chooses.

UNISON PRAYER (led by Christianity): God, Father of all peoples, we, thy children of differing races and differing churches, wish to grow in understanding. We want to learn to live together in peace. Make us realize that our highest hopes and our deepest desires are one. Forgive us for the fears and the jealousies that keep us apart. Save us from the error of imposing our way of worship upon others. Help us to know how to accept thy love for us and to live under thy gracious presence. Amen.

CHOIR RESPONSE: "Lord, I Want to Be More Christian"

Dialogue About Freedom of Speech

DOUBTING YOUTH. Perhaps you are right that the church has a part to play in preserving our freedom of worship in this country, but what has it to do with freedom of speech? How can you say that Christianity is the mother of freedom of speech? The church has expelled people for speaking contrary to its principles and giving new ideas to the world.

CHRISTIAN YOUTH. You must understand that there is a difference between what an organized group sometimes does and what the spirit of Christianity has taught its individual members to do. Jesus himself was persecuted for speaking freely the truth about God. His true followers ever since have permitted all to speak in order that new ideas and new facts that are good will not be destroyed or lost.

CHRISTIANITY. Remember it is God's will that we shall know the truth. Jesus told us, "Ye shall know the truth, and the truth shall make you free."

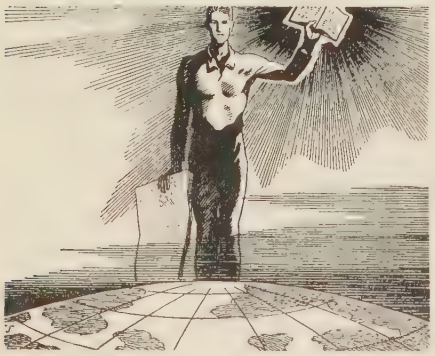
CHRISTIAN YOUTH. Let us sing together, "Open Mine Eyes That I May See."

HYMN: "Open Mine Eyes That I May See"

RESPONSIVE PRAYER (led by Christianity):

CHRISTIANITY. We thank thee, Father, that thou has taught us to respect the thoughts of others.

CONGREGATION. Forgive us, O God, when we have insisted that we alone knew the truth.



CHRISTIANITY. We thank thee, our Father, that followers of thine have dared to speak new truths even if persecuted.

CONGREGATION. Forgive, O God, those sincere people who persecuted them, not knowing that thy blessings attend those who speak the great truths thou hast given them.

CHRISTIANITY. Our Father, help us to protect all those who sincerely differ with us, knowing they may have glimpsed truths that we have not yet seen.

CONGREGATION. In order that we may know how to do this, teach us to believe in the people whom thou hast created. Amen.

CHOIR RESPONSE. "Lord, I Want to Be More Loving"

Dialogue About Freedom from Want

DOUBTING YOUTH. The remaining two of the "Four Freedoms," however—freedom from want and from fear—surely are different. If all nations and all races are to have freedom from want, man must invent ways to distribute all the things people need. Youth can have a part in this, but Christianity has done little to help invention and the commerce of the world. Now that certain nations want everything, we must fight to keep our share.

CHRISTIAN YOUTH. This tragedy of war has come upon us because we did not heed the Christ who taught us that God loves all peoples. We forgot that Christianity knows neither Jew nor Gentile; that God sends his rain upon the just and the unjust. In the past, the more fortunate nations have refused to share their benefits with others. They have believed that might makes right and they have scorned the less powerful nations. They have derided the Chinese as well as the Japanese. They have been unfair to countries in Asia, to natives of Africa, to small powers in Europe, to lands in South America. We, too, have a share in this greed. We would not give enough money to send missionaries to the world. Now we reap the results of personal and national selfishness.

CHRISTIANITY. When the followers of Christ came together after Jesus' death and resurrection, they knew that they must share all things with each other. We read in the book of Acts that "all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need." We must not rest content until God's bountiful material blessings that come from this fruitful earth are available for all. Let us stand and sing, "We've a Story to Tell to the Nations."

HYMN: "We've a Story to Tell to the Nations"

RESPONSIVE PRAYER (led by Christianity):

CHRISTIANITY. There are so many things we do not understand, our Father, about the causes of hunger and of need in our world.

CONGREGATION. Teach us to search patiently and sincerely for Christian solutions to these problems.

CHRISTIANITY. We know that Jesus wanted people to have food and drink and health. We thank thee for his example and pray that we may learn how to help others to have their needs supplied.

CONGREGATION. Teach us not to desire so much for ourselves that others shall be denied the essentials of life itself.

CHRISTIANITY AND CONGREGATION. Teach us, O God, to show the Saviour to the nations, to show them that all of the world's great people can come to the truth of God. Teach us to share so that someday the darkness *shall* turn to dawning and Christ's great kingdom shall come on earth, the kingdom of love and light. Amen.

CHOIR RESPONSE: "Lord, I Want to Be More Holy"

Dialogue About Freedom from Fear

DOUBTING YOUTH. Those outside of the churches do not understand you. I begin to see that Christianity *is* the mother of the idea of the "Four Freedoms." Many non-Christians, however, believe that the white Christians help to keep the white race dominating others. They distrust Christianity. They say that

education alone can teach us that all are equal.

CHRISTIAN YOUTH. It is one thing to learn that all are equal, but quite another to love the members of another group enough to welcome them into all social groups. Negro, Indian, Chinese, Japanese Christians know that Christ's spirit slowly is teaching all races to lose fear of one another. We know that many white Christians still fear to trust those having a different color of skin, but noble Christians of all groups have lost their fears and are bound together in their love of Christ. We know that freedom from fear will come only as Christians teach us to love one another.

CHRISTIANITY. Jesus saw no differences in God's children. He talked freely to the Samaritan woman; Greeks sought him in the Temple; he used a Samaritan man as the hero of a parable; he healed the Phoenician woman's daughter; he taught us to say, "*Our* Father" when we pray. His followers caught his spirit and founded the church among the Gentiles. In the Bible we read, "Perfect love casteth out fear." Let us sing, "In Christ There Is No East Or West."

HYMN: "In Christ There Is No East or West"

RESPONSIVE PRAYER (led by Christianity):

CHRISTIANITY. Father God, we thank thee for the faith that, through the centuries, gradually has broken down the fears of peoples. We are glad to have the ideal of equality of all people toward which to strive.

CONGREGATION. Help us to understand other races, classes and nations so that we shall have no fear of them and can achieve the ideal of equality.

CHRISTIANITY. We thank thee for freedom from superstition in the hearts of most of our people.

CONGREGATION. Teach us to do our part, O God, that all those bound by superstition may learn the truth about thy world.

CHRISTIANITY. We pray thee to forgive us when we have acted to cause others to fear us.

CONGREGATION. Teach us so to act

that all people will have freedom from fear. Amen.

CHOIR RESPONSE. "Lord, I Want to be Like Jesus"

Christianity Dedicates Youth to Serve the Freedoms in the Manner of Jesus

CHRISTIANITY. O Doubting Youth, you understand now why the candle of Christ burns brightly on our altar? (Doubting Youth *smiles and* Christianity *turns to* Congregation.) Without a knowledge of, and a consecration to Christ the "Four Freedoms" will be meaningless and worthless.

CHRISTIAN YOUTH. Christianity, tonight we would ask you to take light from the candle of Christ's light and give it to the other candles which represent the "Four Freedoms." We would dedicate ourselves to the service of the freedoms because they come from thee. (Christianity *takes candle from altar and holds it for use in lighting.* Christian Youth *turns to audience.*) O People, will you send your delegates forward with candles of freedom to be lighted by Christianity? *(Picks up a candle from altar.)*

Candle Lighted for Freedom of Worship

DOUBTING YOUTH. Christianity, I would be the first to light a candle. May I light one for the freedom of worship? I see now that only as we have freedom to worship God can we truly learn his will and protect and achieve the other three freedoms. Give me a candle, I pray you, Christian Youth, that I may dedicate our group to Christ who will help us to maintain freedom of worship in the world. *(During last sentence* Doubting Youth *takes step forward and reaches across* Christianity *to receive candle from* Christian Youth. Spirit of Christian Youth *hands candle to* Doubting Youth *who holds it to the candle now held by* Christianity. *When lighted, he sets it in a candlestick beside the place where* Christianity's *candle had stood. He steps to the side of* Doubting Youth *and remains, as do others, to the end of service.)*

HYMN: "Come Thou Almighty King" (first verse)

Candle Lighted for Freedom of Speech

YOUTH FROM CONGREGATION. *(Comes forward with candle.)* Freedom of Speech is so closely related to Freedom of Worship that youth needs Christianity's help in seeking for and speaking truth. Apart from thee, our facts and opinions cannot be truth. Will you light a candle for Freedom of Speech that our eyes may be open to the truths that

(Please turn to page 42)

Organization of the BAPTIST YOUTH FELLOWSHIP in States and Associations

Suggestions from the Wisconsin State Council

By DOROTHY NELSON

A LITTLE over fifty years ago, a group of young people approached their pastor and asked, "What can we do for Christ and for the church?" Although we have come a long way from that first little group which started out to answer that challenge, and although we have grown in membership and in organization, we forget sometimes why we are working. Yet our purpose remains unchanged. Today, we have the new Baptist Youth Fellowship with its program that helps us to know *what* to do as well as *how* to do it.

The young people of Wisconsin searched for an answer to the above question on a state-wide basis. They faced two problems: (1) Do we have an organization that represents all the Baptist young people in Wisconsin? (2) Can we plan a unified program on which we can work together? As many other states have done, Wisconsin started by calling a "Little Denison" conference. (This name grew out of the preliminary meeting held at Denison University in Granville, Ohio, that led to the organization of the national Baptist Youth Fellowship.)

The state B.Y.P.U. officers, representative young people from each of the twelve associations and adult advisers met for three days. Out of their conferences and discussions arose the organizational and program plans outlined in the accompanying charts.

The Wisconsin state council parallels the national council of the Baptist Youth Fellowship in many ways:

1. It holds a meeting every year, patterned after the national council meetings. The members usually meet immediately after the national conference. Representatives include the state Baptist Youth Fellowship officers, the twelve association presidents, the chairmen of the standing committees, a representative from each summer assembly and a representative from each language and racial group not affiliated with the state Baptist Youth Fellowship. Here they view the progress they have made during the previous year, set up a unified, on-going program for the coming year and elect new officers.

2. Adult advisers attend as counselors. These advisers, suggested by the national council, include the State Director of Christian Education, the state Executive Secretary, a representative from the Minister's Council, the state W.W.G. secretary (or secretary of Christian World Service, as she now is called in Wisconsin) and a representative of higher education (student counselor in most states).

3. Association Fellowship Councils have been formed to serve as a tie-up between the state council and the local churches. Two representatives from each church in the association, preferably a boy and a girl, make up the membership of the association council. One, elected each year, serves a two-year term. These two representatives, the most active in the work of the local church, are chosen to represent *all the young people* of that church and not any particular organization.

4. These association councils meet at least three times a year. To one of these, held in January immediately following the state council meeting, the association state council representative brings a report of the state conference and the group sets up plans for carrying out the program in the association. The second associational meeting usually concerns the spring rally. As soon as the fall activities begin, a third meeting helps arouse enthusiasm for the winter program. At this session, the council members incorporate into the programs ideas acquired at summer camps and they check the committees and the organization of each church to see that everyone is co-operating.

5. To carry out the program, standing committees have been set up, paralleling the major emphases of the program of the national Baptist Youth Fellowship. These deal with personal Christian living, evangelism, Christian world service (missions at home and abroad), Christian citizenship and leadership education.

(Please turn to next page)

6. *Baptist Leader, Missions* and the "Adventure Packet" serve as guides.

At present, Wisconsin's youth council desires to face and to solve the problem of how it can help the local churches to set up youth fellowships. The council uses available channels to make the Baptist Youth Fellowship idea known. Members explain the movement in talks at the state convention, the fall convocations, the association rallies and the regular youth rallies. In this way, adults become acquainted with the organization and the program. In addition to this method, officers and council members visit local churches to discuss the new idea with the young people. During the past year, the officers have used every possible opportunity to introduce the "Adventure Packet" to the local groups, explaining the program and how it can be used.

The following outline gives the general program as outlined by the Wisconsin State Fellowship for the year 1943:

January Through April — Emphasis on Christian World Service. (SERVE through Missionary World Outreach)

1. Hold at least one missionary meeting a month throughout the year.
2. Give the offering for that meeting to the regular missionary budget of the church.
3. "Adopt" a missionary with whom the group may correspond and to whom the group may give material aid.
4. Designate one month as a missionary month with four missionary study programs and a special missionary speaker, if possible.
5. Plan now for an evangelism emphasis in the fall by taking a community survey of the unchurched people and making a statistical preparation.

June Through August — Emphasis on Summer Activity (GROW in Personal Christian Living; DEVELOP Leadership)

1. Plan work projects for the group during summer leisure.
2. Help with vacation church school.
3. Attend summer assemblies.
4. Continue with missionary study.

September Through December — Emphasis on evangelism (HELP other young people to become Christians)

1. Report by September 15 to the state chairman of evangelism on the local Fellowship's definite plans for a class in evangelistic techniques, to be conducted by the minister.
2. Make plans to culminate the year's activities in a Youth Week, planned somewhat like this:

Sunday: A youth service, with young people taking part; an afternoon or evening vesper service.

Weekday: Home visitation campaign to take several days, reaching out into the community for unchurched young people.

Family prayer meeting night at church.

Family worship night at home.

Recreational fellowship evening.

Other services, according to local needs.

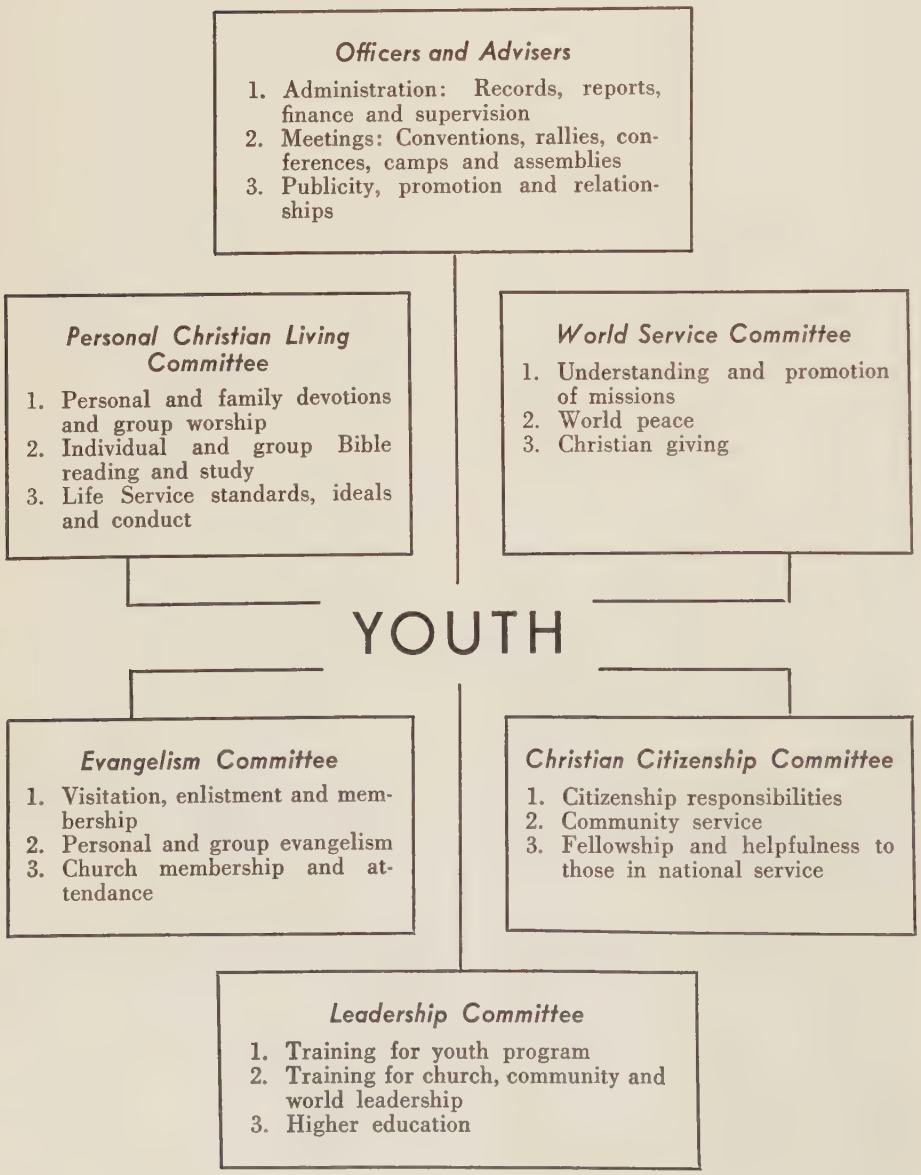
Second Sunday—Decision Day.

In order to carry out the above program, the Wisconsin young people appointed standing committees as the need for them arose. Because emphasis for the first three months stressed missionary world outreach, a Christian World Service Committee has been at work on the state council to help introduce the program to the local churches. The world service chairman of each association assists in having a similar chairman appointed in each local church. This person assumes the responsibility for establishing the plan in his church.

The Wisconsin Baptist Youth Fellowship became concerned with the relationship between the new Fellowship program and summer assemblies and camps. The state council faced two problems: (1) How can our summer camps become a part of the total program? (2) How can our program be-

Proposals for Committee Functioning

Of State and Associational Units of the Baptist Youth Fellowship


Officers and Advisers
1. Administration: Records, reports, finance and supervision
2. Meetings: Conventions, rallies, conferences, camps and assemblies
3. Publicity, promotion and relationships
Personal Christian Living Committee
1. Personal and family devotions and group worship
2. Individual and group Bible reading and study
3. Life Service standards, ideals and conduct
World Service Committee
1. Understanding and promotion of missions
2. World peace
3. Christian giving
YOUTH
Evangelism Committee
1. Visitation, enlistment and membership
2. Personal and group evangelism
3. Church membership and attendance
Christian Citizenship Committee
1. Citizenship responsibilities
2. Community service
3. Fellowship and helpfulness to those in national service
Leadership Committee
1. Training for youth program
2. Training for church, community and world leadership
3. Higher education

come a part of the summer camps? Some members reported that during a whole week of camp nothing had been said about the state youth program. Young people who came from churches not co-operating in the state and association undertakings left the camps without hearing anything about the Fellowship. On the other hand, the state council had not taken the camps and the assemblies into consideration either.

The youth council plans to change the situation in 1943. These young people suggest that time be given on the assembly program to acquaint all the young people with a practical application of the Fellowship idea for the year in their local churches. For example, they suggest that a seminar might be conducted on evangelistic techniques in addition to the regular classes in evangelism. More than that, they ask that the group put its ideas into action by working on a definite project while the young people are in camp. On one or two afternoons the group could plan to go out to call on young people in the homes, using the plans and the methods decided upon in their seminar.

In a similar way, the Christian World Service program can be enriched by definite work projects in the community. Of course, the "Adventure Packet" proves to be an essential aid to these groups. By introducing such a plan into summer camps and assemblies, the young people will have not only the fun and the inspiration of the experience to look back to, but they will know how to move ahead to carry out their youth program in their own churches.

The present transportation problem makes it difficult to maintain contacts with the local churches. Correspondence must be made to substitute for personal fellowship. Because local churches depend more and more on Baptist Youth Fellowship literature, both state and national, an efficient, thorough and well-organized method of dealing with the situation must be planned. To be sure that no one overlooks important correspondence, the Wisconsin Fellowship sends three copies of every letter to each local church. One of these goes to the local youth president, one to the pastor and one to some church officer, such as the clerk or the church school superintendent.

Wisconsin has put YOUTH at the center, because each person has his part in a fellowship.

■

THE soldier who executes his captain's commands is no less valuable than the captain who gives the order.

—CERVANTES

Wisconsin Baptist Youth

Organized to Serve Christ Through the Church

National Baptist Youth Fellowship

Two representatives from Wisconsin on the National Council (a boy and a girl), one elected each year to serve a two-year term.

State Baptist Youth Fellowship

Officers: President, vice-president, secretary, treasurer

Executive Committee: The officers (chairmen of standing committees and National Council delegates shall be consultant members, without vote)

State Council:

(*a*) the officers
(*b*) chairmen of all committees
(*c*) twelve association presidents, or an elected delegate from each association
(*d*) a representative from each summer assembly
(*e*) a representative from each language and racial group

Adult Advisers:[1]

Director of Christian Education
State Executive Secretary
Secretary of Christian World Service (W.W.G.)
Representative from Minister's Council
Representative of higher education (student counselor)

Functions: Personal Christian Living, Evangelism, Christian World Service, Christian Citizenship, Leadership Education

Association Baptist Youth Fellowship

Officers: Same as state (above)

Executive Committee: Same as state (above)

Association Council:

(*a*) the officers
(*b*) chairmen of committees
(*c*) two representatives from each church (a boy and a girl), one elected each year to serve a two-year term

Functions: Personal Christian Living, Evangelism, Christian World Service, etc.

Local Church Baptist Youth Fellowship

All the young people in the church, organized according to the needs of the church.

YOUTH

[1] The national council of the Baptist Youth Fellowship suggests the use of a representative of the state board or committee on Christian education, a boys' work leader (R.A.) and a junior high counselor for adult advisers.

Baptist Summer Assemblies For 1943

State	Mailing Address	Date of Meeting	Dean or Director in Charge
Arizona:			
Prescott	c/o Baptist Assembly, Prescott, Ariz.	June 28–July 9	Dr. J. M. Newsom, 407 1st Nat. Bank Bldg., Phoenix, Ariz.
California, N.:			
Camp Lassen	Butte Meadows, Calif.	(Date undecided)	Dr. C. W. Gawthrop, 83 McAllister St., San Francisco, Calif.
Camp Sequoia	Miramonte, Calif.	(Date undecided)	
Lake Tahoe:			
Young People	Zephyr Cove, Lake Tahoe, Nev.	(Date undecided)	
Young Adult	Zephyr Cove, Lake Tahoe, Nev.	(Date undecided)	
California, S.:			
High School	Thousand Pines, Crestline, San Bernardino, Calif.	July 25–August 1	Rev. Roger K. Ackley, 354 S. Spring St., Los Angeles, Calif.
Young Married People	Thousand Pines, Crestline, San Bernardino, Calif.	August 29–September 6	
Colorado:			
Grand Mesa	Cedaredge Post Office, Colo.	July 19–25	Dr. W. F. Ripley, 611 Colorado Bldg., Denver, Colo.
Colorado	Colorado Woman's College, Denver, Colo.	July 25–31	
Connecticut:	(Place and date undecided)		Dr. Edwin T. Settle, 137 Center St., West Haven, Conn.
Idaho:			
Saw Tooth Mountain	Ketchum, Idaho	July 5–16	Rev. J. Samuel Bailey, 624 McCornick Bldg., Salt Lake City, Utah.
Illinois:			
Lake Bloomington	East Bay Camp, Bloomington, Ill.	June 13–19	Rev. Walter S. Wood, 730 Garfield Ave., Aurora, Ill.
Egyptian	(Place undecided)	June 20–26	Rev. F. Robert Steiger, 426 Reisch Bldg., Springfield. Ill.
Chicago	Conference Point Camp, Williams Bay, Wis.	July 18–25	Dr. Russell S. Orr, 203 N. Wabash Ave., Chicago, Ill.
Indiana:			
Wawbee	R. D. 2, Lake Wawbee, Ind.	August 2–7	Rev. C. C. Browne, 211 W. Wayne St., South Bend, Ind.
Franklin	Franklin College, Franklin, Ind.	July 5–16	Rev. George T. King, 609 N. Riley Ave., Indianapolis, Ind.
Iowa:			
Iowa Falls	Iowa Falls, Iowa	July 18–30	Rev. B. G. Field, 902 Valley Bank Bldg., Des Moines, Iowa
Kansas:			
Family	Camp Christy, Scott City, Kans.	June 7–12	Rev J. E. Dollar, Wellsville, Kans.
Ottawa	Ottawa University, Ottawa, Kans.	August 9–14	Rev. Howard Haworth, 310 Crawford Bldg., Topeka, Kans.
Maine:			
Aroostook Valley	Aroostook Valley Park, Mapleton, Maine	July 12–23	Dr. Frank T. Littorin, Savings Bank Bldg., Waterville, Maine
Michigan:			
Lake Louise	Lake Louise, Mich.	(Date undecided)	Rev. W. F. Huxford, 472 Hollister Bldg., Lansing, Mich.
Minnesota:			
Tipiwakan	Phelps Island, Lake Minnetonka, Minn.	June 28–July 4	Rev. Wilbur Bloom, First Baptist Church, Albert Lea, Minn.
Montana:			
Templed Hills	Livingston, Mont.	July 19–30	Rev. J. Samuel Bailey, 624 McCornick Bldg., Salt Lake City, Utah
Nebraska:			
Chautauqua Park	Fullerton, Neb.	August 8–15	Rev. B. G. Field, 902 Valley Bank Bldg., Des Moines, Iowa
New England:			
Ocean Park	Ocean Park, Maine	August 16–28	Rev. William G. Towart, 301 Pleasant St., Bennington, Vt.
New Jersey:			
Afro-American	Bordentown, N. J.	July 5–16	Rev. Otto F. Laegeler, 158 Washington St., Newark, N. J.
Peddie	Hightstown, N. J.	June 26–July 3, tentative	
New York:			
Young Adult	Ava, N. Y.	June 27–July 4	Rev. F. W. Trimmer, 433 S. Salina St., Syracuse, N. Y.
Neyoraca	Ava, N. Y.	August 15–29	
W.W.G.-Young People	Keuka Park, N. Y.	July 18–24	
Camp Clough	Ava, N. Y.	August 22–29	
Camp Carmen	Valatie, N. Y.	August 22–29	
Camp Carey	Silver Springs, N. Y.	August 22–29	
Young People	Keuka Park, N. Y.	July 5–15	
North Dakota:			
Lake Metigoshe	Lake Metigoshe, N. Dak.	(Date undecided)	Rev. Roy E. Wiegand, 250 Boyce-Greeley, Bldg., Sioux Falls, S. D.
Ohio:	Granville, Ohio	(Date undecided)	Miss Helen Wickes, Baptist Convention Bldg.. Granville, Ohio
Oklahoma:			
Indian	Wichita Mission, Anadarko, Okla.	June	Rev. J. Lester Raney, Wichita Mission, Anadarko, Okla.
Oregon:			
Arrahwanna	(Plans going forward but no definite report)		Rev. Rodney Britten, 925 Terminal Sales Bldg., Portland, Oreg.
Pennsylvania:			
Unami	Camp Unami, Sumneytown, Pa.	August 21–28	Rev. Charles Batten, Crozer Seminary, Chester, Pa.
Camp Corbly No. 1	Mahaffey, Pa.	August 7–14	Rev. Kenneth Maxwell, 1703 Chestnut St., Philadelphia, Pa.
Camp Corbly No. 2	Mahaffey, Pa.	August 14–21	
Keystone	Scranton Junior College, La Plume, Pa.	August 1–7	Rev. Edgar C. Smith, 1703 Chestnut St., Philadelphia, Pa.
South Dakota:			
Camp Judson	Pactola, S. Dak.	(Date undecided)	Rev. Roy E. Wiegand, 250 Boyce-Greeley Bldg., Sioux Falls, S. Dak.
Utah:			
Ogden Canyon	Liberty, Utah	June 21–July 2	Rev. J. Samuel Bailey, 624 McCornick Bldg., Salt Lake City, Utah
Washington:			
Young People	Burton, Wash.	August 22–28	Rev. Gordon D. Forbes, 509 Ranke Bldg., Seattle, Wash.
Twinlow	Burton, Wash.	August 8–14	
Mountain Air	Burton, Wash.	July 26–August 1	
West Virginia:			
Alderson-Broaddus	Alderson-Broaddus College, Philippi, W. Va.	August 16–27	Rev. J. E. Fidler, Box 1183, Parkersburg, W. Va.
Wisconsin:			
Wayland Junior College	Beaver Dam, Wis.	(Date undecided)	Rev. David W. Witte, 1717 W. Wells St., Milwaukee, Wis.
Central	(Place and date undecided)		
Swedish	(Place and date undecided)		
Chetek	Chetek, Wis.	July 26–August 22	
Wyoming:			
Camp Wyoba	Casper, Wyo.	August 8–14	Dr. H. A. Bolle, P. O. Box 52, Cheyenne, Wyo.

Note: Due to problems raised by "duration" conditions, not all information concerning locations, dates and directors of assemblies was available when this chart went to press.

Camp Experience

By a Camp Leader

THE head counselor, perplexed because she could not think of the precise worship service that would meet the girls' needs and at the same time be something vital in their experience, listened to the enthusiastic hiking counselor who had returned from laying the treasure trail. "We found the most wonderful place to hide our treasure—it's away off on top of one of the hills. There is a meadow up there and one can see wooded valleys and towns for ten miles around. After we light the fire for toasting marshmallows, it would be grand to sing some songs and then you can develop a serious devotional service. You'll think of something good, won't you?"

For the next hour, while others made preparations for the treasure hike, the head counselor tried to recall stories, ideas, Scripture and poetry that would help these girls to appreciate their Creator and yet be within their level of appreciation. She already had used most of her favorite outdoor-vesper poems, hymns and stories; she thought of songs but the girls did not know them as yet; other of the counselor's appreciations lay beyond that of the girls and she knew she must keep within their interests. Finally she decided on her material, but she continued to pray for inspiration to help the girls to worship truly.

Zigzagging along a trail marked by potato peelings and bent twigs, the group passed through several gates and closed them carefully. Now and then they looked back to watch the twilight settling on peaceful farms and villages below. The sunset, especially colorful, proved to be unusually inspiring to the adults, but the girls took it in with a glance of acceptance as a part of the natural order without any expressed appreciation.

Finally, the girls discovered the treasure box in the fork of a limb. Still full of energy, they ran races and did various impromptu gymnastic stunts. Later the girls dropped on a grass-covered hillside to sing camp songs and to watch the colors in the sky while two counselors and a few of the girls scouted for old firewood among the near-by trees just over a fence. They had obtained permission from the owner who lived at the bottom of the hill to build a small fire in a safe spot.

Suddenly, in most certain and very rude terms, a man ordered them to lay down every stick of wood they had. Even though it had no commercial value and they had not dreamed of stealing, the frightened girls dropped the wood quickly and crawled under the fence to the land they had special permission to use. As they scampered back to the crowd, they heard the angry man mutter something about city people taking advantage of country people.

No sooner had the girls joined the rest of the group than they saw the man driving his car down the hill on the road near them. When he arrived at the gate through which all must pass in order to return to the city, the camp car drove up with children whose health did not permit them to walk. Counselors and girls alike flew to the gate where they knew the furious man would cause a scene. Angrily, he insisted that he owned the right of way through the land, all the way down the hill. He bellowed that he would lock all the gates below and go for the sheriff to arrest the girls for trespassing.

When the hiking counselor reminded him that he had said nothing that very afternoon when she received permission from his daughter who owned the land, he shouted that money talked with him. The girls, disappointed because of their upset plans and irritated by his temper, likewise became sarcastic and rude. Reaching the next gate down the hill first, he locked it and stood adamant. A counselor bitterly retorted, "Flash a dollar bill, girls, and he'll open it." When his anger finally abated, he relented, opened the gate, and said the girls might go on down the hill through the other gates, but he continued to threaten them if his cows got out of any pasture.

All thought of marshmallow roast and devotional service disappeared from all minds except from that of the head counselor. She asked the song leader to try to transform the general grumbling to singing as the group slowly and vengefully descended the trail. She also suggested to the other counselors that they should bring all the girls together at the council hall instead of permitting them to go directly to their own cottages. That the head counselor then lagged behind the others all the way down the hill indicated foresight rather than discouragement, as she planned to make use of her opportunity.

The girls gathered in gaiety, wondering if they were to have their belated fun. After singing two or three more fun songs, they sang their favorite, "Follow the Gleam." Then the head counselor began to talk about the unusual experience. She suggested that she thought their favorite hymn concerned the man they had met. The girls stared. What did "Follow the Gleam," their camp theme song, have to say about that mean person?

Although the counselor thought of other hymns even more applicable than this, she selected it because the girls knew it and liked it best. Each girl, interested in discovering any relationship between the hateful, old man and her favorite hymn, listened eagerly.

"What is the Grail that the knights followed?"

"Christ's cup."

"The holy light that pure people see."

"The reward that comes when you love people."

"The sacrifice of Jesus."

The counselor followed these vague answers with further questioning in order to help the girls to make their thinking more definite and to have them think of religion in terms of their daily experiences.

"Where did the knights go with their 'banners unfurled' to tell about this vision?"

"To all the world."

"What kind of people live in 'all the world'?"

"Many kinds."

"Good and bad."

"People like the old man."

The girls understood the implication. Carrying the light always had been so easy to sing about before this. Some of the girls flew to the defensive. "That old man is too ignorant to know anything you might try to tell him."

"He spoiled our fun."

"Look how he swore."

"Who is the King to whom we sing our allegiance? If our Grail is a light that comes from him, let us think about him and how he dealt with some mean people he met in his life."

"Oh, he prayed for his enemies on the cross, but we can't be like him."

"Did he ever meet any other people who did not understand him? . . . Yes—some people wanted to make him king; some thought he sinned because he ate with people who did not wash their hands correctly before meals; others criticized him for the things he did on their sabbath day. The common people loved Jesus because he always seemed to understand other people and to love them in spite of their thoughts."

"But we can't understand others the way Jesus did, can we?" came an honest query from a girl who began to do some hard thinking.

"That's a good question. Jesus gave us one law by which to act at all times. Some people call that law the vision of the Holy Grail which they must carry to all the world. He acted out his law all the time with people he met. Can you guess what it was? . . . That's right. Love everyone as we love ourselves."

"Now let's think about the old man. We loved *ourselves* a great deal tonight because we wanted to have a good time on top of the hill. We know that we had planned to be careful—to shut the gates and to look after the fire. But what did he know about us?" It proved to be easy for the girls to repeat from his remarks what he knew about them.

"What do we know about *him*? Let's pretend we are an old man living up there for years and years and imagine what we think about all day long. What do you suppose he worries about?"

"His cows."

"The city people."

"He's afraid his daughter will run away to the city."

"A grass fire that would burn his meadow."

"With those worries on his mind, he saw us coming into his life. He became afraid. He felt sure that we would cause him much trouble. What do we do when people are about to cause us trouble?"

"Stop them."

"Go for help."

"And that's just what he tried to do in the only way he knew. His needs clashed with ours, and we both acted in the same way. I'm afraid that we talked back with the same spirit with which he talked. How could we have surprised him in our actions?"

"I guess we could have explained things in a quieter voice."

"Maybe he never heard people talk with understanding in their voices."

"It all seems so different when we think about his side of it."

"When we try to understand the other person's side of any problem, we lose any feeling of anger that might have come. We can't show the light or the Grail and the way of love to people whom we hate, can we?" The girls began to grasp the relationship now.

"The poor old man probably has lived up there for so many years that he thinks that farm is the whole world." As the girls began to understand, all bitterness disappeared from their voices.

Another continued, "He didn't sound as though he ever had gone to school very much."

"I'll bet he's never been to church in his life," another pondered.

The song leader volunteered that their angry retorts could not have helped him to think much of their God of love.

"That's it," said the counselor as she tried to guide the conversation. "Our angry answers didn't teach him much about our King. One man who followed the Holy Grail to Japan and to India wrote a hymn that we love, whose second verse begins, 'I would be friend of all, the foe, the friendless.'"

Spontaneously the girls sang the hymn, "I Would Be True," feeling the meaning of every word of it as they never had before. After this, the counselor suggested silent prayer which she interspersed with guiding ideas.

"Our Father, we met a person whom we did not understand and who did not understand us. . . . Forgive us for talking to him as we did. . . . Take away the bitter thoughts we had. . . . He believed us to be like other city people he had met who did not care for the rights of the farmer. We know now how easy it is for us to lose our temper when we think we are justified. . . . Make us big enough to have only love in our hearts for all people . . . to show love, the kind Jesus had, to all the people we meet. . . . For Jesus' sake, who loved his enemies. Amen."

"As we sing 'Taps' now, let us remember that 'God is nigh' to our farmer friend as well as to us," suggested the head counselor.

As with quiet steps the girls walked to their cottages, the leader knew that her prayer for a meaningful worship service had been answered. During the remaining days at camp, she watched girls seek to understand others in strained situations; she saw them control their tempers and reason, "There must be a reason for this," and she noted the patience in their voices when they spoke.

THE SEA

By Merle Evans Golding

The restless sea stretches nervous fingers
Along the lonely beach.
A misty spray makes iridescent the moss.
A burning sun scorches the sand.
A sea gull cries in the endless sky.

A glaring sail bends to the wind;
A creaking rudder throws back the waves.
A wild song and a hearty laugh,
And the homeward course is run.

"TISKET-TASKET"

A May Basket Party

By Mabel Tuttle Craig

WHY NOT celebrate the "merry month of May" with a party that combines thoughtful service with an evening's fun? Why not have the guests express their suppressed creative artistry in the making of May baskets? These may be filled and delivered to the shut-ins of your group or of your church.

Be sure to have plenty of crepe paper, paste, pins, cardboard, scissors, sticky tape and pencils, as well as access to someone's garden or orchard. If you live in the city and cannot get blossoms, you probably will substitute fruit, candy, a toy, a book (the twenty-five-cent pocket editions make welcome gifts), a dainty hanky or some other token.

The guests may divide into groups, deliver their "creations" and return to test their powers of observation with "Observation Basket." A basket containing several articles passes from person to person. Each individual, who may peer into the container for a full five seconds, must write a list giving as many of the contents of the basket as possible.

If yours is one of those groups that cannot escape from playing "Fruit Basket" at every party, you might vary the game a little by dubbing it "Upset the May Basket." After each person has selected the name of a flower, the person who is "it" stands in the center of the room and calls out the name of two, three or more flowers. While those called attempt to exchange seats, "it" tries to slip into one of the empty places. The person left over, of course, becomes "it." At the call, "Upset the May basket!" all players must find new chairs.

There ought to be several "100 per centers" knowing *all* the answers to "Know Your Baskets."

1. What famous baby was found in a basket? (Moses)
2. What is the Saturday basket? (Market basket)
3. A popular game? (Basketball)
4. A measuring basket? (Bushel basket)
5. What are the colors of the basket in the "tisket-tasket" song? (Red and yellow)
6. A refuse basket? (Wastebasket)
7. What well-known proverb contains the word "basket"? ("Don't put all your eggs in one basket")
8. A basket beloved of little children? (Easter basket)
9. In what miracle was a basket used? (Loaves and fishes)
10. An air basket? (Balloon basket)

Your guests may desire to try their skill as basketball players. Put a wastebasket in a corner of the room. Divide the group into teams and permit each player to take three turns in bouncing or tossing the ball into the basket. If you like, you may complicate matters on the second round by stipulating that the ball must bounce twice before entering the basket. Score one point for each success.

"Askit-basket," a "quiz bee" tests the knowledge of the players. After two teams are formed, each player draws a question from the basket.

1. Who wrote *Hiawatha?* (Longfellow)
2. What planet in our solar system is farthest from the sun? (Pluto)
3. What was Andrew Jackson's nickname? (Old Hickory)
4. What is the capital of Alaska? (Juneau)
5. Where is the Parthenon? (Athens)
6. Which travels faster, light or sound? (Light)
7. Whose flag is called the "Union Jack"? (Great Britain's)
8. Who invented the sewing machine? (Elias Howe)
9. What state is called the "Nutmeg State"? (Connecticut)
10. In what state are the Everglades? (Florida)
11. What is the largest fresh-water lake in the world? (Lake Superior)
12. What canal connects the Mediterranean Sea and the Red Sea? (Suez)
13. On what island did Napoleon die? (St. Helena)
14. Who said "Don't give up the ship"? (Captain James Lawrence)
15. What term is used for the "Spirit of the Sea"? (Davy Jones)
16. Who has the higher rank in the army, a colonel or a major? (A colonel)
17. Of what nationality was the philosopher Socrates? (Greek)
18. How many members are there in the United States Senate? (Ninety-six; two from each state)
19. At what Fahrenheit temperature does water freeze? (32 degrees)
20. What is the capital of Australia? (Canberra)
21. Which is the heavier, cream or milk? (Milk; cream floats on milk)
22. Who invented the harmonica? (Benjamin Franklin)
23. On what river is Boulder Dam? (Colorado)

"HERE COMES THE JUNKMAN"

By Cleve Williams

BECAUSE laughter ranks as a major crime when the junkman comes around, everyone who plays this game chuckles, willy-nilly.

After the players sit in a circle, the leader starts the game by appointing a junkman, giving him notebook and pencil, and handing over the first piece of "junk." Then the rubbish collector takes charge.

The junkman approaches the leader.

"Here comes the junkman," declares the leader, "and I'm going to give him an old bird cage, because I don't know what else to do with it."

The junkman writes down "old bird cage," and moves on to the next player, who says: "Here comes the junkman, and I'm going to give him an old bird cage and a broken phonograph, because I don't know what else to do with them."

The junkman adds "broken phonograph" to his list and goes to the third player. The list keeps a record of the "junk," because each player must recite the entire list of rubbish before adding his own piece of trash. Each player will try to think of the most outrageous piece of refuse he can, to make it hard for others to remember.

"Here comes the junkman," chants the third player, "and I'm going to give him an old bird cage and a broken phonograph and a rag doll with one leg, because I don't know what else to do with them."

What if the fourth player forgets to name one of the previous pieces of "junk"?

He or she must join the junkman, being appointed to serve as horse, mule, wagon, bell or anything else the junkman thinks he needs to collect his wares —*and* the junkman's assistant imitates whatever he represents.

By the time four or five players have skipped items as they enumerate the trash, the junkman will be followed on his rounds by a horse that neighs, a mule that brays, a wagon that creaks, a bell that rings and a whip that cracks.

Furthermore, all these noises occur just before a hapless player tries to recite the ever-growing list of "junk"!

The longer the game, the more difficult grows the comical list of rubbish and the funnier grows the junkman's procession.

Eventually, everybody will be following the junkman, imitating horses, mules, bells, horns, that broken phonograph, mamma-dolls, discarded trumpets and everything the junkman can think of to collect.

A Pamphlet for LEADERS

WIDE-AWAKE LEADERS will sing a jubilant song of thanksgiving in appreciation of the pamphlet entitled *Youth Publications Classified Bibliography* compiled under the auspices of the International Council of Religious Education. The committee that prepared the guidebook made contacts with more than 100 youth-serving agencies. Seventy-two of these contributed more than 900 publications for review.

This valuable booklet lists leaflets, pamphlets, manuals, bulletins, courses of study and books that can be used by youth groups and their leaders in the church and in the field of informal education in other social and fellowship groups. Along with information concerning the publisher, the author, the number of pages and the price, the reader is given a brief resumé of the contents of each of the materials listed.

The various publications reviewed have been classified into ten sections: (1) Developing a Christian Personality; (2) Worship; (3) The Bible; (4) Beliefs; (5) The Church and the Kingdom of God; (6) Missions and the World View; (7) Social Problems; (8) Recreation; (9) Methods; (10) Special Days.

In turn, each of these divisions has been separated into more specific groupings. For instance, sections under "Social Problems" group the material that deals with war and peace, economics, democracy and citizenship, the community and race. "The Bible" has been divided into general, the Old Testament, Jesus and the New Testament.

From this rich and diversified bibliography, leaders learn about the best materials available and where they may be obtained. The co-operative enterprise that made such a pamphlet possible deserves hearty commendation. It is a significant event that the best thought of church workers of all denominations, as well as that of social workers and public school workers, should be gathered together and be made known to all.

International Council of Religious Education, 1943. 82 pages. Price, 25 cents. Please order all of your books from the nearest store of The American Baptist Publication Society.

ANTHEMS for the Church Choir

The Lord's Prayer, by Albert D. Liefeld. For mixed voices with soprano *obbligato ad lib.* 6 pp. 10 cents.

The Penitent, by Beardsley Van de Water. For mixed voices with soprano or tenor solo. 12 pp. 15 cents.

I Am the Light of the World, by Thomas Harborne. For mixed voices. 8 pp. 15 cents.

God is Good, by C. W. von Gluck, arranged by Karl Geiringer. For mixed voices, *a cappella.* 4 pp. 8 cents.

O Spirit of Life, Seelenharfe Halle, arranged by Harold K. Marks. For men's voices, *a cappella.*

This music may be ordered from Theodore Presser Co., 1712 Chestnut Street, Philadelphia, Pa.

Certainly in our little sphere it is not the most active people to whom we owe the most. . . . It is the lives like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage.—PHILLIPS BROOKS.

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A New Devotional Book

READERS of *Young People* who have liked the devotional meditations by Archer Wallace, published in this paper from time to time, will be glad to hear of his book, *Leaves of Healing,* into which he has gathered a complete series of such themes.

The author has puzzled over many of the problems that young people think about, such as the question of the most fitting attitude one should have toward social misfits; he too has marveled that so many people in growing up advance in stature, but not in wisdom or in favor with God and men. He has searched for mature ways of facing disappointment; he has wondered at the mystery of death and has inquired into the meaning of life.

In this book, Dr. Wallace never wanders off into vague generalities, nor does he seek to impress one with difficult, technical words. He never leaves any question without offering positive solutions. At times, the reader may think the author suggests too easy an answer for the problem involved; at other times, he may find that numerous illustrative stories blur rather than clarify a point.

Archer Wallace, associate editor of the United Church of Canada Sunday School Publications, presents twenty-four inspirational meditations in *Leaves of Healing.* Each of these, followed by a prayer, offers a positive religious approach to problems that people face.

Harper & Brothers, 1942. 168 pages. Price, $1.50.

The Four Freedoms

(Concluded from page 35)

come from thee? (Christianity *lights candle and* Youth *sets it beside candle of worship.*)

HYMN: "Give of Your Best to the Master" (first verse)

Candle Lighted for Freedom from Want

SECOND YOUTH FROM CONGREGATION. (*Comes forward with candle.*) O Christianity, you must light a candle for Freedom from Want. Too long man has tried to solve his problems of hunger and want without thee. (Christianity *lights the candle and* Second Youth *sets it on other side of the candle of Worship.*

CHOIR RESPONSE: "Jesus Thou Divine Companion" (verses 1, 2, 3)

Candle Lighted for Freedom from Fear

THIRD YOUTH FROM CONGREGATION. (*Comes forward with candles.*) Only the love of Christ in all our hearts can cast out all fear. I would ask you to light a candle for the love that Jesus brought into the world. If we love both friend and enemy, the enemy will lose his fear of us. Only then can we have freedom from fear and maintain the other freedoms.

(Christianity *lights candle of* Third Youth *who places it beside last candle.*)

RESPONSE: "Faith of Our Fathers" (last verse)

Christianity Gives Her Benediction

CHRISTIANITY. Your understanding and dedication have made me glad. With your help we shall have Christian freedom of worship, and of speech, and Christian freedom from want and from fear. (*Recites first verse of hymn,* "These Things Shall Be—A Loftier Race." Christianity *then sets her candle in the center candlestick.*)

BENEDICTION: (Given by pastor.)

What's Back of Family Week?

By HARRY C. MUNRO[1]

THE amazing growth of the Family Week observance can be explained only by the fact that it meets a widespread need. The date this year is May 2-9. Beginning three years ago in only two or three parishes, the observance this year is jointly sponsored by all the major religious communions in the country, Protestant, Catholic, and Jewish. Not only so, but several of the Federal Government agencies and other national organizations are co-operating to make the observance well nigh universal.

So far as this writer knows, the first observance was conducted in the Union Avenue Christian Church of St. Louis, under the direction of Dr. and Mrs. C. W. Longman and with the co-operation of the pastor, Dr. Hampton Adams. For some years Dr. L. Foster Wood of the Federal Council of Churches had been promoting and providing program resources for the Festival of the Christian Home, observed on the traditional Mother's Day. The Family Week plan extended this festival into a week, including two Sundays, and suggested a variety of program features.

The Committee on Christian Family Life, representing jointly the Federal Council of Churches, the International Council of Religious Education, and the United Council of Church Women, experimented with the idea in a limited way two years ago. Last year it was given more general promotion, especially being urged in the United Christian Education Advance Conventions and by several denominational boards. Consultation with Father Edgar Schmiedler of the National Catholic Welfare Conference, and with Rabbi Israel Goldstein of the Synagogue Council of America, revealed their interest in the idea and their willingness to join in the sponsorship.

Certain agencies of the Federal Government which were especially concerned with the effects of wartime conditions upon family life, saw in the observance a valuable means of promoting general interest in family welfare. The Office of Civilian Defense, the Office of Defense Health and Welfare Services, the United States Office of Education, and the Children's Bureau, are all co-operating in making the observance as effective as possible both locally and on a nation-wide scale. At this writing there are prospects that several private agencies of national scope will also co-operate. It is also expected that the President will issue a proclamation or endorsement of the observance.

[1] Director of Adult Work, The International Council of Religious Education, Chicago.

"It is clear that Christian education is a shared task in which the home and the church each has its indispensable part to play. Church school leaders and parents should consider one another as partners with a fully mutual relationship."

■

A Broad Purpose

The sponsoring committee, representing Catholic, Protestant, and Jewish agencies, developed a common platform or statement of purpose on the basis of which all the agencies are preparing their program plans and materials. The underlying purpose is the spiritual strengthening of family life to meet successfully the wartime conditions which tend to menace and disrupt our American family life.

The observance will emphasize the spiritual foundations of the family, the place of religion in establishing and maintaining the home and in the fulfillment of family life, and the interdependence of home and church or synagogue as they seek common values and share in the common responsibilities of religious nurture. The resources of religious faith and practices to enable the family to meet the anxieties, privations, separations, and bereavements of wartime will be especially stressed.

General public attention and the concern of the whole community will be directed to the basic place of the family in democratic society, to the necessity of conserving and improving family life as the best training for democratic citizenship, and to community responsibility for providing a wholesome, healthful home environment for all persons. Particular attention will be given to community responsibility for the care of children whose normal parental care is impaired by the service of parents in either the armed forces or our rapidly expanding war industries.

A Current Need

Wartime puts many new burdens and tensions upon the family. Several million families have followed the call of war industries into new "mushroom" communities. Not only are many of them living in trailers or other temporary houses, but they lack most of the supporting and stabilizing forces of a normal community, such as churches, social clubs, and established neighborly relationships. Millions of other families have one or more members absent in the armed forces. The establishment of new homes is hindered through the undue postponements of marriage, or hasty marriages followed by months of separation under most trying conditions.

Modern industrialized and urbanized society makes wholesome home life difficult at best. When these war conditions are added, the threat to family security and stability is acute. A week of attention to the needs and resources of family life on the part of churches and all other constructive forces may be a very important means of safeguarding family life against such disruptive influences.

A Fresh Viewpoint

Family Week will help to correct a point of view which has been all too prevalent in religious education, namely, that Christian nurture is primarily the task of the church, with the family playing a supplemental role. More nearly in accordance with the actual forces which determine the moral and spiritual growth of children would be a point of view almost the reverse of this, namely, that Christian nurture is primarily the task of the home, with the church in a supplemental role. Without arguing the matter, it is clear at least that Christian education is a shared task in which the home and the church each has its indispensable part to play. Church school leaders and parents should consider one another as partners with a fully mutual relationship.

This calls for much greater attention to the training of parents, the provision of program or curriculum materials for use *in* the home, prepared with as much care and adequacy as those for use in the church; and just as vigorous promotion and careful supervision of the

home phases of the program as are given to its church phases. In fact, probably no greater responsibility rests on the church than to help the home carry well its religious function. The church should be just as much concerned with what happens in its homes as with what happens in the church building itself.

Family Week is designed to call attention to this partnership relation between home and church, between parents and teachers; to help each understand the share of the other in their common task; to develop a point of view both in the church school and in the congregation at large which will bring home and church into a relationship of full mutual support in Christian education.

A Way of Getting Started

If the attention of the church and the whole community can be fixed for a week upon the spiritual foundations of family life and the religious function of the home, some things can get started which may go on through the year. If many families in the community are trying some new experiences together, it will be easier for each. Indeed, many will have the courage to try what they would never attempt on their own initiative.

So the suggestions for observing Family Week include definite spiritual projects for the family, such as "Church Night at Home" or "Christian Home Night." This is a complete program for an evening in which the family is definitely and consciously functioning as a religious group, with prayer, hymns, Bible reading, discussion, and planning. Such an evening provided with full program materials, promoted vigorously for the whole congregation and community, and successfully carried out by a family, may be the beginning of many such. It may be the way to get regular religious practices started in many a family.

Then parents' classes or discussion groups, parent-teacher conferences, directed reading on family life, and attendance by families at church, are other worth-while practices which Family Week may get started, to continue as regular customs. Such possibilities are back of Family Week. How well they are realized will depend upon how carefully Family Week is planned and how successfully the whole church and community can be enlisted in the observance.

I Teach A Sunday School Class

By BERNICE BROWN McCULLAR

WITH God's great help, I teach the Women's Bible Class in our church. It is a great responsibility to have upon one's heart the task of so interpreting the Sunday school lesson Sunday after Sunday that these women may find in it that which will give them new strength and dignity and courage. Many of them walk in the shadowed valleys of anxiety. Their boys are fighting on the far fronts of this war-torn world. Many of them have the quiet, yet no less disturbing problems of everyday existence.

They come to Sunday school anticipating that they will receive instruction as to how they may become better Christians. And upon my shoulders they have placed the task of helping them to find in the lesson something that will enable them to live better in the week that is to come.

Alone, I would be far too weak to fulfill a task so tremendous, so awe-inspiring. With God's help, I do my best each Sunday morning, and there is nothing in my life so important to me as doing this task well.

It takes me a week to get ready to do it. As soon as Sunday school is over, I must begin to think about the lesson for next Sunday. On Sunday afternoon, when the dishes are done, and the children are about their various Sunday afternoon pursuits, I read the lesson for next Sunday. That is to get it in my mind, where it simmers like soup on the back of the stove. This practice has the great advantage of enabling me, when I read the Sunday papers or listen to the radio, to cull therefrom any accounts of modern life or current problems that may have a bearing on the lesson. Recently, Eddie Rickenbacker's account of the simple and sincere prayer services that he and his lost comrades held out there on the gray wastes of the vast Pacific, was of use to me. Some weeks ago, the sergeant's comment, "There are no atheists in the foxholes of Bataan," was of similar interest to our class.

During the week I may read books. In them I may find anecdotes that will point up or highlight a problem or a message that I want to make live. If I come across something that does not fit into the present lesson, I file it in a desk file. It will be of use later. This file enables me to have constantly at my fingertips a collection of helps, anecdotes, poems, and clippings. Two national magazines recently carried fine articles on prayer, which found their way into my file.

On Tuesday nights, many of us who teach have a Bible discussion group in which we help each other to find new beauty and new meaning in the Scriptures.

On Thursday nights, I read the book in the Bible where my lesson is found, so that the whole context of the matter may be more familiar to me. Sometime during the week, I visit some member of the class; or I write that member a letter or call her by telephone. That helps me to remember that these are living, breathing human beings that I must teach, that their problems are real, and that their need for God is as vital to them as my need for God is to me.

On Saturday night, after the clothes for Sunday are seen to, and the groceries, too, I sit down in a quiet place and pray, as earnestly and as sincerely as I can. I ask God to help me make this the best lesson I have ever taught, not for my own glory but for his own. I have no pseudo-Uriah Heep humility, but I have a very real sense of my own inadequacy, and of my very great dependence upon my Heavenly Father for strength.

Then I organize my lesson. On Sunday morning when I get to the church, I go for a brief minute to my room. I ask God to be with me and the women who will shortly assemble there. And God is with us. I have never failed to feel his presence. He is with me as I teach the lessons of his love and mercy and everlasting grace.

I cannot explain God. I cannot explain electricity either. But I would be foolish indeed to stumble in darkness or to walk by candlelight just because I cannot explain this mysterious thing men know as electricity. I do not know what it is, but I know that when I plug into a socket it comes flooding into my house, driving the darkness out before it, and making the farthest corners radiant with light. So I plug my spirit into the power of God. I feel his grace flooding through the dark corners of my spirit, driving out old grudges, strengthening my frail powers, and enabling me to feel, as I stand before a room full of women each Sunday morning, that God and I are partners in the very important business of teaching this Sunday school class at the First Baptist Church.

"THE modern pattern of family life is superior to the old pattern in that it is more democratic, which means that every person in the home must assume some responsibility for the family's welfare. No member has a right to be a parasite, enjoying the privileges of the home, but making no contribution to it."

—TALMAGE C. JOHNSON

International Sunday School Lessons

Theme for the Quarter: Life and Letters of Peter and of John

Aim: To find, through a study of the lives and letters of Peter and John, help for Christian living today.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1941, by the International Council of Religious Education and are used by permission.

LESSON 5 — MAY 2

Christ's Charge to Peter

John, Chapter 21

John 21: 15-24

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?

24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

KEY VERSE: *Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 13*

TO BE READ EACH DAY

Apr. 26. M. Love in Action. John 21: 15-24
Apr. 27. T. The Good Shepherd. Psalm 80: 1-3
Apr. 28. W. Jesus and the Children. Mark 10: 13-16
Apr. 29. T. "Give Ye Them to Eat." Luke 9: 12-17
Apr. 30. F. The Child and the Kingdom. Matthew 18: 1-6
May 1. S. Feeding the Church. Acts 20: 28-35
May 2. S. God Our Provider. Psalm 81: 10-16

SCRIPTURE SAYS

By W. W. Adams

We come in this lesson to the last chapter of John and to the last scene. One cannot imagine a more fitting conclusion to John's Gospel. We recall that John's purpose in writing was that his readers might believe and have life (John 20: 31). Similarly, John the Forerunner had come to point men to Christ, the life and the light of men.

Moreover, almost at the beginning of his public ministry, Jesus had called Peter (along with others) from his work as a fisherman and had set him to catching men for the kingdom. Read the entire story in Luke 5:1-11, and see also Matthew 4: 18-22 and Mark 1: 16-20. More than a year before the time of this lesson, Peter and the other apostles had been commissioned to go out and preach the kingdom. They accomplished enough to have an encouraging report to bring back to Jesus (Luke 9: 1-10). During a severe storm, Peter became bold enough to try to walk on the water (Matt. 14: 24-31). He would show his faith in, and love for, Christ by this courageous, spectacular deed. Jesus honored Peter in making him one of the three to accompany him to the mount of transfiguration.

Jesus had pledged himself to transform Simon into a man of rocklike character and ability (John 1: 42). It was Peter's confession of Jesus' messiahship that gave Jesus the first occasion to speak of his church (Matt. 16: 13-19). On many occasions, it seems clear, Peter was spokesman for the twelve. He sought to show his devotion to Christ by refusing to let Christ wash his feet during the paschal meal (John 13: 6-8). The most emphatic statement that has come to us of Peter's professed loyalty to Jesus is the one that Peter made on the evening before the crucifixion: "Although all shall be offended, yet will not I. . . . If I should die with thee, I will not deny thee" (Mark 14: 29-31).

Peter undertook to be a rock in defending Christ in Gethsemane. He was willing to defend Jesus with the sword. Then, in sharp contrast to this scene and to the promise made earlier, we see Peter fleeing from the garden and leaving Jesus alone with his enemies. In short, he did exactly what he had pledged himself not to do. Jesus knew Peter better than Peter knew himself. He warned Peter that he would deny him that very night. And Peter did (Luke 22: 54-62). But Jesus did more: he prayed for Peter's restoration, and then commissioned him to help his brethren (Luke 22: 31-32). Moreover, the first message from the empty tomb singled out Peter as one to whom the message should be delivered: "Go . . . tell his disciples and Peter" (Mark 16: 7).

At the right time, Jesus appeared to Peter (Luke 24: 34). We can only imagine the conversation. This was on the day of the resurrection. Some days later, we do not know how many, came the events of today's lesson.

Peter had boasted publicly of his loyalty. Worse still, his denials of his Lord had been made in the presence of Jesus' enemies. Jesus, therefore, searched Peter's heart and reclaimed him in the presence of others. One thinks of Paul's words regarding elders who sin: "Them that sin rebuke before all, that others also may fear" (1 Tim. 5: 20).

Toward the end of the forty days, Jesus helped bring about the right setting for dealing directly with Peter. He found seven apostles fishing. They had

fished all night without success. At daybreak, Jesus appeared on the beach. At his word, they made a great catch. With his planning, they also enjoyed a good meal.

Peter had boasted of his loyalty to Jesus in the presence of others. He had tried to express his great faith in Jesus by doing spectacular things. And then he had failed in the greatest crisis of all. While warming himself at a fire, he had denied his Lord. Then he, who had been appointed a fisher of men, had gone back to catching fish, and had made a complete failure of it until Jesus appeared. This is the background of Christ's charge to Peter.

His Work (John 21:15-17)

Jesus speaks somewhat after this fashion: "Simon, son of Jonas, I do not call you Peter. After recent events, I see you not as Peter, the rock, but as Simon, the son of Jonas. You still are too much under the control of your unchanged nature. You will become Peter, but that lies ahead."

Jesus continues: "Simon, you boasted of love for me greater than that of the other apostles, of love great enough to hold you in devotion to me, even if others denied me, even if it cost you your life. But your actions have disproved your claim. Simon, what of it now, and in the future? Do you love me more than these? And I am asking you about love at its best. Love on the highest plane—between man and God." (For the word Jesus uses for "love" is never used of love between man and man; only between man and God.) "Are you thinking this matter through? Have you weighed this matter and considered carefully all that is involved? Do you thus love me more than these?"

Peter replies: "Yes, Lord. You know that I have affection for you. I do not claim as much as I boasted before, or as much as you ask, but I do have affection for you." (Peter uses a different Greek word for "love.") "I do have a natural, spontaneous, instinctive feeling of affection for you."

Jesus replies in terms of the work Peter is to do. "Feed my lambs. Love for me, after all, does not depend on your claims or boasts, as you very well know; love for me calls for action. I have lambs who need care. Some of my followers are weak, immature, unable to care for themselves—like lambs in the flock. Now tend them; feed them; see that they get nourishment. Teach them. Show your love in this way—not by mastering them, ruling them, or using them to your advantge."

Peter had denied Jesus three times. Now Jesus will test him an equal number of times. He therefore puts the question to Peter a second time, using the same word to express love. But he omits the comparison, "more than these."

Peter's reply is identical with his first one.

But Jesus changes his words regarding Peter's work. "Shepherd my sheep." Jesus has mature followers—like grown sheep in the flock. Whether in the fold or wandering away, they need care. They need more than feeding and teaching. They need watching, guarding, and guiding; and sometimes they have to be rescued, for they do not always behave as they should. "Now, Peter, show your love for me, your affection, by becoming full shepherd over my followers. Watch them, guide them, and rescue the wandering, as well as feed them."

Jesus is not yet satisfied. He searches Peter the third time. This time he uses the word for love that Peter has been using. "Peter, do you have affection for me? Do you have love even on that plane? And are you *sure* you have affection? I want no empty, unreliable boasting this time."

Peter is grieved. He feels that Jesus, by repeating the question, is challenging even his claim of having affection for Jesus. But he comes through in fine spirit. "You know all things; you know of a certainty that I have affection for you."

Jesus charges Peter once again. "Feed my little sheep." Thus every need of all types of followers of Jesus is included in Peter's work.

The Suffering (John 21:18-19)

Jesus will not leave Peter at this point. He will not permit Peter to go forward ignorant of the price loyalty to him will demand. In this matter Jesus was thoroughly consistent. He had repeatedly sought to prepare his disciples for both his own coming suffering and death and their suffering on his behalf. We have seen in earlier lessons how Jesus never permitted crowds or individuals to follow him without first counting the cost. Now he tells Peter plainly what lies ahead of him.

Jesus is emphatic: "Verily, verily." He says, in effect, "In your younger days you enjoyed freedom of action. You were free, vigorous, and active. You cared for yourself, going wherever you wished. The path that lies ahead will be different. You will not be free. Because of your relation to me, you will become a slave to others. The servant is not greater than his Lord. If they have done these things to me, you my follower cannot escape. You will someday stretch forth your hands to be shackled, as I was. Another shall gird you and lead you where he desires. If you were of the world, the world would love its own. You cannot expose the sins of men without suffering at the hands of sinners. You cannot take .care of my kingdom work and safeguard yourself at the same time. If you are to share my life and do my work, you will have to take up your cross and follow me."

His Devotion (John 21:20-24)

By this time Peter was very much aware of himself. The other six apostles had listened attentively. Had they enjoyed Jesus' dealings with Peter? Now, they may have felt, Peter is getting what is coming to him! And Peter felt it too.

Peter reasoned: "Why pick on me? Why not pass the testing around? There stands John—the one with whom you are most intimate. What of him? What is he to do? Cannot you charge him as you have me?"

Jesus answered in simple, yet profound, words. "If it should turn out that my will calls for John's remaining here on earth until I return, until the consummation of the age (I am not implying that such will be the case), that is none of your affair. Your one task is to follow me. Keep your eyes off others—fix them on me. Serve others, when you can. Otherwise, let them attend to their own affairs. You mind your own interests—following me."

Ponder verse 23. How much damage has been done through the centuries through Christ's followers misunderstanding him and his words? Even apostles, prophets, preachers, and other well-meaning people are still wresting Christ's words out of their meaning.

LESSON APPLIED

By Howard K. Williams

The great day had come and gone. Jesus had risen from the dead. He had appeared five times on that first Easter Day. A week had gone, and then on the first day he appeared again, ever making especially sacred the first day of the week, which the disciples lovingly called the "Lord's Day."

Jesus had made an appointment to meet the disciples in Galilee. So they resorted thither. The days passed and time hung a little heavily on their hands, and so one evening Peter said, "I'm going fishing. Who wants to go along?" It must have been good to feel the nets again. But it was not a good night for fishing, and they caught nothing. They were used to fishermen's luck, however, and when morning dawned they pulled toward the shore.

A man on shore called to them, "Have you anything to eat?"

"No!" they shouted back.

"Cast out on the right side!" he called. They did it and caught a "multitude of fishes."

John whispered to Peter, "It is the

Lord." True to his impulsive nature, Peter could not wait; for when John identified the man as Jesus, Peter agreed and jumped into the sea, and swam and waded ashore. The disciples ate their breakfast with Jesus. After breakfast came the incident described in our Scripture text for today.

The Conversation

Some say that Jesus asked Peter the question about his love three times in order to call attention to Peter's threefold denial. This explanation may or may not be correct. To know what really happened in this conversation, it is necessary to study the Greek text very carefully, and in doing so one sees the difference in the words used which is not brought out in our King James Version.

Let us look at verses 15-17 and see if we can get the significance of Jesus' questions and Peter's answers: When therefore they had breakfasted, Jesus said to Simon Peter, "Simon, son of Jonas, are you in love with me more than these?" He said to him, "Truly, sir, your intuition tells you that I have affection for you." He said, "Feed my lambs." He said unto him the second time, "Simon, son of Jonas, are you in love with me?" He said to him, "Truly, sir you know that I have affection for you." He said to him, "Shepherd my sheep." He said to him the third time, "Simon, son of Jonas, do you have affection for me?" And he said to him, "Sir, your divine intuition knows all things. You have come to recognize through experience that I have affection for you." He said unto him, "Feed my little sheep." If Peter would show his loyalty to Jesus, then let him do so by work as well as by words.

Two Words for "Love"

This passage contains two words for love, *phileo* and *agapao*. *Phileo* has the idea of "friendly affection"; *agapao,* of an "all-absorbing love" which does not count the cost. No sacrifice is too great for such love. Jesus wants this sort of love—a love with all the heart, soul, and strength. Peter had boasted that he had this sort; that he would follow Jesus, though all should leave him, and at whatever cost to himself. But real love is not boastful. When a man boasts of his love for his wife, one has fairly good reason to doubt that he does really love her. Love does not vaunt itself, is not puffed up. Love is a very humble thing. Peter had to be taught that love does not express itself in boasting, but in everyday life.

Now, Peter was not so sure of himself after that horrible night of denials. He now doubted the reality of the love he thought he had, and so he answered Jesus' question with a weaker word for love, a word that means an affection stirred by emotion. Jesus again asked the question, using the strong word for love. But Peter could not answer with that word, and again he used the weaker word. Then Jesus used Peter's own word for love, which made Peter very sad, because he knew that he had not proved himself worthy of the stronger word. Again he answered sorrowfully with the weaker word.

"Feed" and "Shepherd"

In his commands to Peter, Jesus used two words—"to feed" and "to shepherd," or "tend," the sheep. It is the business of one who loves Jesus to feed and to care for others—those who are the flock of God.

How well do we feed the lambs and the sheep? I know of Sunday school teachers who never study their lesson, and others who wait until a half-hour before time to teach before finding out what the lesson is about. What kind of food can they give their classes?

I have known so-called Christians to discuss the faults of other Christians, and so feed sheep and lambs on the garbage of gossip. Yet these would feel resentful if someone should say, "You cannot love the Lord, or you would provide the lambs and the sheep good things to eat."

A Christian's love is measured, not by boasting of love, or doing spectacular things, but by patiently doing the work of a shepherd. A mother does not prove her love for her children by running around addressing meetings and giving her children indigestible, cold meals, but by caring for them and feeding them physically, mentally, spiritually. Even so, real Christians show their love for Jesus. There is more to shepherding than mere talking. We must care for, tend, shepherd others for Jesus' sake.

"Follow Thou Me"

The conversation was a rather embarrassing moment for Peter. There is every indication that the disciples present had heard it. I can imagine Peter shifting from one foot to the other. Peter liked the spotlight, but he liked to be the *hero* in the spotlight. Here he was not the hero. He was quite willing to change the subject. So, turning, he noticed John, and said, "How about John?" Jesus answered, "Never mind John; there is one very important thing for you to do: *You follow me*!"

Note the personal pronouns here. The tendency of Peter was to show interest in the course of another's life, disregarding his own. Most of us are more interested in others' affairs than in our own. "What shall this man do?" "Never you mind! *You* follow me!" In spite of what others do it is our business to follow Jesus. In spite of what happens to us, it is our business to be loyal to his cause. Jesus says, "You will become old, yet you must follow me." *Everything valuable in life is measured by this intimate relationship that one may have with Christ.*

How Can a Person Follow Christ?

In the game "Follow the Leader" one person selected as the leader does all sorts of things, turning this way and that, swinging the arms, turning the head. Those playing the game follow his example, stepping in his footsteps, going where he goes, doing as he does. Following Jesus means doing just that in spirit.

Some have gone to Palestine to live, so that they might be in those places where Jesus was when he walked among men. This, of course, not only is not necessary, but savors of the arguments of the Samaritans and Jews about the value of sacred places, whether one should worship in Mount Gerizim or in Jerusalem. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth," says Jesus. So in following Jesus, we must try to be like him. In his well-known book *In His Steps,* Sheldon tries to work out what Jesus would do in our situation. A book worth reading, it will stir our imagination in this respect. Jesus went about doing good. To follow him we must do that, too. Jesus constantly sought his heavenly Father in the communion of prayer. His followers must do that also. Jesus suffered for the truth. We must take up our cross if we would follow him. Jesus obeyed the Father, no matter what the consequences. So must those who would follow him. Our failures as Christians come when we do not constantly try to follow him. Sometimes a very little deviation, like the railroad switch, may take us far away from following Jesus.

In Tennyson's *Idylls of the King* you will recall how the knights of King Arthur set out to find the Holy Grail, which no one could see who was not pure. They started on the quest, which was to last for a year and a day, but most of them followed "wandering fires" and did not see the object of their quest. They came back disappointed, wondering if the Holy Grail really existed.

"Then Galahad on the sudden, and in a voice
Shrilling along the hall to Arthur, call'd,
'But I, Sir Arthur, saw the Holy Grail,
I saw the Holy Grail and heard a cry—
"O Galahad, and O Galahad, follow me!" ' "

So may we experience Jesus and hear him say, as he speaks our name: "Follow thou me."

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

One of the gravest responsibilities facing Christians today is that of keeping alive the spirit of love in a world of hate. Hate is all around us. We are urged to hate as an essential part of the war effort. Indeed, it is almost impossible not to hate those whose specific acts of aggression precipitated the war, and who now endanger the lives of our sons on the far-flung battlefields of the world. Yet if the world is ever to be what we want it to be, love and understanding must make it so. Hate may help to win the war, but it will take love to win the peace. And Christians must get themselves set against the onrush of the spirit of revenge that is bound to come when the hostilities cease. Will we be able to say then what a great American once said, "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on . . . to care for him who shall have borne the battle, and for his widow, and his orphan —to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations"?[1]

Developing the Idea

Nothing is clearer than that Jesus expected his followers to exercise love. "This is my commandment," he said, "That ye love one another, as I have loved you" (John 15: 12). He even laid down the hard requirement, "Love your enemies, . . . For if ye love them which love you, what reward have ye? do not even the publicans the same? . . . Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 44, 46, 48).

Let us begin, then, by saying that Jesus expects us to love. In the first place, he expects us to love him. The question Jesus put to Peter has universal application. He would have us think of the things we love in this world (self, personal ambition, recognition, etc.) and then would have us think of his question, "Lovest thou me more than these?"

In the second place, he would have us love one another as Christians. This expectation of the Master remained so vividly in Peter's mind that he urged Christ's followers to "love the brotherhood" (1 Pet. 2: 17). So impressed was the outside world by the harmony within the early Christian church that they spoke with astonishment of how the Christians loved one another. Surely, this was paramount with Jesus.

But he also expects us to let our love reach out toward all those who need to hear his voice. "Other sheep I have," he said, "who are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10: 16). Even when we find it hard to like a person, Jesus would have us love that individual, at least in the sense that we desire him for the kingdom.

Again, Jesus expects us to prove our love. When Peter said, "Yea, Lord; thou knowest that I love thee," Jesus responded, "Feed my lambs." Again Jesus said, "Feed my sheep." In other words, he was saying by implication, "Peter, if you really love me, there are always ways in which you can show it." *The acid test of our devotion to Christ is what we do for others in Christ's name.*

Nowhere do love and understanding need to be shown more than between groups, and races, and nations. But how can we love those who seek to destroy our ideals and deprive us of our freedom?

Well, at least we can start here—in the insistence that each person be considered on the basis of individual merit rather than to penalize him just because he belongs to some particular group. All Japanese are not inhuman, nor are all Germans monsters. Kagawa and Niemoeller are ample refutation of such an idea. A colored person wants to be appreciated for his own personal talents and worth just as a white person does. Genuine Christian love would give him that right.

Applying the Lesson

Gregory Vlastos says that Christian love is "a pattern of social relatedness" as well as "an inner experience." And H. S. Tigner declares that any group is practicing love when it recognizes, not only the worth of others, but the "mutuality" of needs, and therefore strives for a school, or a highway, or a better world with the idea that *all* will benefit equally, and according to their needs. Discuss this concept of love. Is it true or adequate?

Encourage the reading of the First Epistle of John, which has much to say about love in the Christian sense.

Discussing the Problem

1. What is the difference between liking a person and as a Christian loving him? Can we do one without the other?

2. Some American communities have refused to admit American-born Japanese, even though the F.B.I. and the army and navy intelligence services have approved them. Does not the church have a responsibility here to interpret the mind of Christ? Explain.

3. What is your church doing to express Christian love in your community?

[1] Lincoln's Second Inaugural Address

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *Ultimate Love*

PRELUDE: Hymn tune, "Angelic Songs," with pianist's own variations.

LEADER: "God is Spirit."

RESPONSE: And we have come to "worship him in spirit and in truth."

INVOCATION HYMN: "Spirit of God, Descend upon My Heart"

INVOCATION PRAYER: Holy, holy, holy, art thou, O Lord God, and worthy of all praise, adoration, and thanksgiving; hear us, then, as in joy we bow before thee. Amen.

RESPONSIVE READING: Psalm 121

THE LORD'S PRAYER (*in unison*)

HYMN: "Love Is Kind and Suffers Long," or "There Is a Green Hill Far Away"

MESSAGE FROM SCRIPTURE: Genesis 44: 18-34

MEDITATION ON THE THEME: Love is engaged in constant struggle with life. Which means the most to a man? Is love to be disavowed when it cuts into life and its pleasures? Or is life to be denied when it stands athwart the complete and perfect expression of love?

If a man decides in favor of life, he becomes petty and earthbound.

If a man decides in favor of love, he becomes great and eternal.

Christ fought out this battle to a finish in Gethsemane. Life was calling him to more and grander triumphs of healing and teaching and fellowship. Love was calling him to the cross. Love and life had walked together with him just as far as they could go—now their paths must diverge. And therefore the struggle. To go life's way and leave love weeping behind? or to go love's way and leave life trampled in the dust?

The agony of the decision was terrible. But, in the end, Christ arose from prayer and went love's way. In vindication of his choice he said: "Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it" (Luke 17: 33) and, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13).

Soon or late Christ's struggle will be ours. Love for God, and love for our fellow men will take a high road of sacrifice, and life will insist on a low road of comfort and selfishness. God is ever calling for gallant souls to renounce life, as the world knows life, and to choose love—a love such as the world cannot understand, the ultimate love!

HYMN OF CONSECRATION: "My Life, My Love, I Give to Thee"

BENEDICTION: And now, may the love of God, so pure and changeless, draw us evermore to the heights of selflessness and service. Amen.

LESSON 6 — MAY 9

Peter and John Leaders in the Early Church

Acts 2: 37-41; 3: 1-8; 4: 13, 18-21

Acts 2: 37-41; 3: 1-8; 4: 13, 18-21

2: 37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

3: 1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

4: 13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

KEY VERSE: *Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.—Acts 4: 13*

TO BE READ EACH DAY

May 3. M. Peter Wins Converts. Acts 2: 37-41
May 4. T. At the Beautiful Gate. Acts 3: 1-10
May 5. W. The Boldness of Peter and John. Acts 4: 13-21
May 6. T. Peter's Healing Ministry. Acts 5: 12-16
May 7. F. Peter and John Praying. Acts 8: 14-17
May 8. S. Peter and Dorcas. Acts 9: 32-41
May 9. S. Peter, a Gospel Pioneer. Acts 10: 44-48

SCRIPTURE SAYS

By W. W. Adams

The events now to be studied form a beautiful sequel to last Sunday's lesson. Jesus charged Peter to prove his love for him by meeting the needs of his followers, just as a shepherd meets the needs of his sheep. That charge is bearing rich fruit in today's lesson.

Peter was not alone in receiving a commission to shepherd Christ's flock. All of the apostles and a large company of disciples were included in a similar commission (Matt. 28: 16-20). John was among the group who received Jesus' commission to make disciples for him in "all the world." (Read also the closing part of Luke and the opening section of Acts.)

They were not to begin witnessing until the Holy Spirit should give them the authority and the power. And then they were to begin "in Jerusalem." Obedience to the Master, carrying out his instructions and program, would be rewarded by his unfailing presence: "Lo, I am with you alway."

Then Jesus went away. The company of about one hundred and twenty disciples obeyed their Lord. They remained in Jerusalem. They engaged in earnest, united, intelligent, persistent prayer. They also completed their organization, rendered incomplete by the defection of Judas. They were ready for the next command of their risen Lord.

Ten days passed. Then the day came. The disciples were ready. Their ascended Master made good his promise. He poured out his Spirit upon the disciples. They were filled with the Spirit. In that power and illumination they began to do that for which Jesus had prepared them. They began to proclaim the mighty works of God—the works begun by their Lord and now to be carried forward by them.

The audible noise that accompanied the Spirit's coming brought crowds of unbelievers rushing to the scene. The crowds were led in rapid order from curiosity through amazement, questioning, and perplexity, to complete mental defeat. Utterly baffled, they sought an explanation of what they were witnessing. Drunkenness was the only word they had to explain these things. This is the setting in which we see Peter and John in action, as leaders of the early church.

In Preaching the Gospel (Acts 2:37-41)

Here we have a sample of preaching at its best. Great preaching, such as we have here, can be looked at from three standpoints. They are these: the background, atmosphere, or antecedents of the preaching; the preacher himself—his spiritual, intellectual, emotional, and physical fitness; and God—his relation to both the preacher and the people to whom the preaching is directed. Weakness or carelessness regarding the antecedent steps, or regarding the preacher himself, may nullify all that God is ready to accomplish through the preacher.

In the record of preaching now before us, these three factors were happily coordinated. The antecedents were ideal. We have seen them in part already. The heart of it all lies in the strict obedience of the disciples to the instructions given to them by their Master. He had given them rich experiences of his transforming power in human life. He had interpreted that life, and had instructed them regarding their work, leaving with

them clear promises of what he would do for them, conditioned upon their obedience. The disciples obeyed him in all essentials. Christ therefore fulfilled his promise, timing the fulfillment so as to give the preacher an audience.

Keep in mind, then, that it was the obedience of the entire group of disciples that created the necessary background for this great preaching. It was that obedience that gave God the only atmosphere in which he could fulfill his promise of the Holy Spirit.

Then the disciples as a whole played another important part. In the power of the Spirit, they all began to testify to the wonderful works of God. It was this preaching by all the group that led the unbelievers through the psychological steps necessary to call forth the timely utterances of Peter. The unbelievers could not explain the demonstrations of God's presence and power which they saw and heard in the believers. Seeking an explanation and missing it, they were in the proper mood for great preaching.

The first factor in great preaching was as it should be. Then Peter was also ready to do his part. The verses not printed in our text make that truth clear, as a brief reading will show. Read Acts 2: 15-36.

That it was great preaching is proved by its profound effect. Peter's hearers were pricked, stung, pierced, smitten in their hearts. Peter had declared and proved that in rejecting Jesus they had rejected their Messiah, and that they were, therefore, in direct conflict with the very God whom they delighted to call their own. What else could they do than call out: "What shall we do?" Peter had shown them that they had been thinking and acting wrongly. Now, what should they do?

Peter was ready to answer that question. "Repent." He said that they should change their thought regarding God and his Messiah, this Jesus whom they had killed. They should let that change of thought lead on to a change of conduct. In short, they had been opposing Jesus and his cause. Now they should line up with him, give themselves to his cause. This is repentance, and it is basic.

When they had experienced that change of heart, they were to get busy doing the biddings of the Messiah. Each one who repented should be baptized. This baptism must be in the name of Jesus Christ: based upon the person, the authority, and the instructions of Christ. This baptism would be in answer to what God had done for them. "For the remission of sins": in the interest of, or because of, the remission of sins.

The preacher argued the point: The promise is not limited to a few. It is to you Jews; to your children (cf. verse 17); and to non-Jews, the heathen—all who are afar off, as many as the Lord shall call for himself.

Luke gives us only a sample of Peter's preaching. Peter testified on and on, solemnly attested with more (many) words, and he kept on exhorting, pleading, seeking to persuade the people to save themselves, eternally, from that crooked generation. That generation was crooked—out of step with God.

Peter's hearers, many of them, did three things. They received the word: believed, acted upon it. They were baptized. They were received into the Christian church—about three thousand persons.

In Healing the Diseased (Acts 3:1-8)

We recall that Jesus ministered to the bodies, minds, and souls of men. "As my Father hath sent me, even so send I you," said Jesus (John 20: 21). He charged us to obey all that he commanded. The early church took its commission seriously, in all its phases.

We see this truth in evidence in the verses now before us. Peter and John, leaders in preaching, were leaders also in meeting the physical needs of men.

Much time was required for the early disciples to see clearly the parts of worship and service in Judaism that could be incorporated into Christianity, and the parts that should be abandoned. Here we see Peter and John faithfully attending the regular Jewish hours of prayer. Prayer was offered at nine, twelve, and three, as we reckon the hours. This *ninth* hour would be our three in the afternoon.

As Peter and John were going up the terraces to the Temple court, they came upon a lame beggar. He had never walked. Some friends were carrying him, as they did daily, to the gate of the Temple—the gate called *Beautiful.* There he sat and begged of the people entering the Temple.

The beggar saw Peter and John. He began to request a gift from them. Peter and John stopped and looked intently upon the beggar. They spoke: "Look on us." The beggar turned his attention to them and held it there—expecting to receive a gift.

Quickly the beggar was made to understand that he need not expect to receive a monetary gift. But these preachers would share with him what they did possess: healing of body. "In the name of Jesus Christ" (on his authority, in his strength and power), "begin and go on walking."

The man could not walk. Peter took him by the hand and raised him up. At once his feet and ankle bones received strength. Leaping up, he stood. Then he began to walk. He entered the Temple, along with Peter and John. He continued leaping and praising God. A man over forty (Acts 4: 22) leaping and praising God! Why not? It was the first time he had ever walked. The Christ who brings life to the souls of men also brings healing to men's bodies.

In Facing the Enemy (Acts 4:13, 18-21)

Following the healing of the lame man, Peter and John preached with great power (Acts 3: 12-26). Their preaching led to many conversions and to their own imprisonment (Acts 4: 1-4). Next day they were tried by the Sanhedrin.

Peter not only answered the question, "In what name or power have you done this deed?" but he also exposed the sin of the Sanhedrin and proclaimed that in Jesus, whom they had killed, they had their only hope of salvation (Acts 4: 5-14).

The members of the Sanhedrin were impressed by the boldness of these preachers. They marveled when they observed that they were not technically trained or men of the schools. Then they connected their boldness with their association with Jesus.

After holding a council, they called Peter and John and forbade them to speak or teach again in Jesus' name.

Peter and John boldly refused to be bound by the Sanhedrin. "You judge whether or not we should obey God or you. We must speak what we have seen and heard." Insight, courage, daring! Was it right then? How about today?

The people were glorifying God because of the deed done. The Sanhedrin had to respect that fact. They freed Peter and John. Peter and John had shown themselves masters in preaching, in healing, and in facing enemies.

LESSON APPLIED

By Howard K. Williams

This lesson may be divided into two main parts: (1) the early church, and (2) the leaders in the early church. We might begin the lesson by reviewing the early experiences of Peter and John with Jesus and evaluating the influence of his personality and teaching upon their lives.

The Early Church

When did the Christian church begin? Perhaps we might say that, as an organization, the church began when the disciples gathered after the ascension of Jesus according to his command and the Holy Spirit descended upon them. (Read Acts 2: 1-12.) In a sense, of course, the church began with the calling of the disciples, but the organized church came into being only after the resurrec-

tion of Jesus. Then is when its real work began.

Now, the church is not a man-made assembly; it is not like fraternal organizations. It was not founded by men or through the agreements of men. The church could not exist until the very Spirit of Jesus, the risen Lord, became the lifeblood of this new body of Christ.

The church is Christ's body to carry on in this world those things which he "began both to do and to teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles." Since this is true, there are several things that follow.

1. *Its Members.* Church membership does not come by joining the church as we would join a fraternal society. We do not become a member of Christ's church by shaking hands with the minister, or learning a catechism, or repeating a covenant, or being baptized. To become a member of the church of Christ we must become a part of his body; that is, we must open the door of our lives so that he may live in us. Then can we say with Paul, "To me to live is Christ" (Phil. 1: 21). After that we may unite with a local church.

2. *Its Message.* (1) Repentance. Before we can become a part of the body of Christ we must first of all repent. This is the great message of the church to the outsider. Indeed, there is no other message that matters to one who is not a Christian.

Repentance involves a threefold necessity: a new view, a new feeling, and a new direction.

Those people listening to Peter had not been conscious of their sins. Many of them had consented to the crucifixion of Jesus. Peter had preached in such a way that they were "pricked in their heart." They saw sin in a different way than before. They had a new view of their sinfulness.

I have read of a man lost in the woods at night. He thought he knew the way, and though the night was black he walked on in the rain and storm. Suddenly there came a tremendous flash of lightning, and in that moment he saw—a step before him—a deep chasm into which he was about to fall. That flash of lightning gave him a new view of his course. In like manner, when the light of Christ flashes on a sinner's path, it changes his view of the safety and rightness of his course.

That changed view brings a new feeling—a feeling of one's own inadequacy and of confidence in Christ to save from destruction.

And that feeling causes a change in direction. The prodigal son saw himself in his rags and loathed his condition. His heart longed for his father's house, but his repentance was not complete until he actually turned and started home to his father.

(2) Baptism. Being baptized was not an optional matter in the early church. Applicants for church membership were not given their choice as to this or that "form" of baptism, or whether or not there should be baptism at all. Some "broadminded" people say, "It makes no difference how you join the church." The Bible, however, is not so broadminded. In every case the order is *repent* and be *baptized; believe* and be *baptized.* Baptism was considered important in the early church. By what authority does anyone consider it otherwise now?

(3) The Holy Spirit. The early church laid great emphasis on the presence and power of the Holy Spirit. Paul asked the believers at Ephesus, "Have ye received the Holy Ghost since ye believed?" and they answered, "We have not so much as heard whether there be any Holy Ghost" (Acts 19: 2). There is no such thing as a living church without the presence of the Holy Spirit, any more than there can be a living body without the presence of flowing blood. How can we have the Holy Spirit? Peter says, in effect, "If you really repent and actually believe and your baptism is a genuine baptism, then you shall receive the Holy Spirit."

The Leaders in the Early Church

The leaders in the early church were leaders, not because of authority delegated by man, but because of their obedience in following Christ.

There was no hierarchy in the early church; no primacy of one over the other, save as directed by the Holy Spirit, and that for service and not for honor. Each member was a king and a priest before God. All were brothers. They were members of Christ's body. If anyone gained prominence as a leader it was because he proved himself worthy to be a leader. Notice in the passages of Scripture for today some of the qualities of two leaders, Peter and John.

1. *They were men with a message from God.* They did not merely feel that they had to say something. They knew that they had something to say—something that men needed vitally.

2. *They were men of sympathy.* They fastened their eyes upon the poor beggar at the Temple gate. Most people looked at him but did not see him. They looked and saw and helped. A real leader in the Christian church must be a person of sympathy and helpfulness. In your church you can name some who like to lord it over others, who would like to be considered leaders. Your real leaders are those who have sympathy and are ever looking for a chance to serve.

3. *They were men of prayer.* Some so-called leaders are conspicuous by their absence from prayer meetings. The real leaders in the church are men of prayer. One wishes that our leaders today were such men that our thought would picture them as Washington is pictured on his knees before God during that hard winter at Valley Forge.

4. *They were men who went to church.* They evidently did not believe that one can be "just as good" by not going to church. At the hour of prayer they went to the Temple. They did not have to decide each time whether they would go or not. They had decided once for all, and so they did not have to decide each time. I pity the Christian or the so-called leader in the church who must decide each Sunday or prayer-meeting night whether he will attend church or not. There is something the matter with such a person.

5. *They were men who gave their best.* They might have said, "Silver and gold have I none. Sorry, old top, I can't help you." A Christian always gives something better than money. One day, so the story goes, Tolstoy was asked for alms. He felt through his pockets and then, taking the poor, gaunt hand of the beggar, said, "Sorry, my friend, I haven't a coin about me." The beggar said, "But you called me 'friend' and sounded as though you meant it. That is better than money." "Such as I have give I thee." We cannot give what we do not have. Jesus does not ask us to. We are responsible only for that which we can give to him.

6. *They were men of boldness.* We marvel at their boldness if we really think about it at all. To go right on doing what one believes is right, even though one is threatened and maltreated, requires courage. These leaders had it. We need it. Young people need it today in view of the godlessness all about. To steer a Christian course one must "obey God rather than men." We are afraid of appearing "strange" or "queer" or "narrow-minded" or "old-fashioned." It takes courage sometimes to speak the truth.

A minister sarcastically started his sermon by saying, "My friends, today I am going to preach on the sins of the Patagonians. I think this will be an acceptable theme to all of us, since there are no Patagonians present and we will not hurt anyone's feelings."

7. *They became men of influence.* People came to know them as men who had been with Jesus. Their influence became so great that the authorities were afraid to punish them because of public opinion.

When Christians and Christian leaders live in such a way that people know they walk with Jesus, political leaders will be careful how they act toward them and the church.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Christian fellowship! What a thrilling idea that presents to every wide-awake young person! For what youth does not want someday to be a leader? And to be a *Christian* leader is to know one of the greatest thrills of life. The world needs Christian leadership, but Christian leadership is made up of the combined resources of Christian leaders. Therefore, we shall be asking what makes a Christian leader. We may not, like Peter, win three thousand to Christ in a day or heal a lame man, but the same qualities that made Peter a leader can help to give us greater confidence as we assume positions of Christian leadership in our church and in our community.

Developing the Idea

Obviously, a leader must lead rather than drive. That means he must be the kind of person to whom other people can look for guidance. He must be one who can inspire confidence, and win the respect of those he is trying to lead. He must win their affection as well as their respect. Lloyd Douglas, in his book *The Robe,* tells the story of Marcellus who is sent to command the Roman garrison at Minoa. By demonstrating his superior ability to use a sword, Marcellus establishes discipline in the fort. But it is not until Sextus, an aged centurion, is hurt, and Marcellus with his own hand cooks him some broth and supervises the making of his bed that he becomes their real leader. Before that, the garrison had grudgingly obeyed him because they feared him. Now they followed him, because they had come to admire him.

There are certain things a leader must know. He must not be a know-it-all, for a leader must be humble. But there are some things he must know a little better than those he is trying to lead. For one thing, he must know his subject. In other words, a leader trains and studies. When Jesus spoke, the people listened to what he had to say, because he "spake as one having authority." When he spoke of the Father, it was evident that he *knew* the Father. We are told in the lesson that the people marveled at Peter and John because they were "unlearned and ignorant men." Perhaps they were unlearned in the things of the law in which the Pharisees were so carefully trained, but some things Peter and John *knew*—knew better than the Pharisees. They knew Jesus, and what he could mean to those who followed him.

So a person who wants to be a Christian leader must know his Lord. He must know that the Christian way of life works. He must know the Bible better than those he would influence for Christ. He must have an experience of prayer that can enable him to say, "I *know* prayer has helped me."

In the second place, a leader must know human nature. Study Peter's psychology in Acts 2. He knew how to influence men. He began with a situation in which they were already interested, namely, the unusual conduct of the disciples. He appealed to their interest in their sacred Scriptures, referring to the prophecies of Joel. He made capital of their veneration for David, their great national hero. He caused them to feel guilt for their part in the crucifixion of Jesus, whom he compares with David in such a way as to show Christ's superiority. He promised them something: "Ye shall receive the gift of the Holy Ghost." And when he got them to the place where they were willing to say, "What shall we do?" he was ready with something definite and tangible that they could do immediately: "Repent, and be baptized." Peter had learned a lot about handling men as he observed the methods of the Master.

In the third place a leader must know where he is going. He must have vision, or how can he lead? When Howard Walter, at the age of twenty-three, wrote, "I would be true, for there are those who trust me; I would be pure, for there are those who care," he knew where he was going. When Paul wrote, "I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2: 2), he knew where he was going.

Of course, not one of these qualities is attained in a single jump. They come through experience; through self-discipline and self-denial; through training; through the ordinary virtue of keeping at it; through making mistakes and trying again. But the result is well worth all the effort.

Applying the Lesson

Make a list of outstanding Christian leaders. What do you think are their chief attributes? Discuss what makes them leaders.

Try to pick ten of the greatest leaders in the Christian church today. Tell why you think they qualify.

Discussing the Problem

1. What other qualities than those suggested would you say characterize a Christian leader?

2. What is your church doing to develop Christian leadership among its young people?

3. What would you say to a young person who said he wanted to become a Christian leader?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *Leadership by Contagion*

INSTRUMENTAL PRELUDE: Selections from the Prelude to "Parsifal," by Wagner, or the hymn tune "St. Hubert."

CALL TO WORSHIP: "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture."

"O come, let us sing unto the Lord."

OPENING HYMN: "O Could I Speak the Matchless Worth"

INVOCATION: "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name; through Jesus Christ our Lord. Amen." —*Gregorian Sacramentary.*

SCRIPTURE: Acts 26: 12-19

PRAYERS: The leader may direct this period of devotion by suggesting that prayers be offered for the following:

Ability to "practice the presence of God" until we capture the spirit of quietness and peace.

A vision of how strength may be gained from dwelling much with God and his word.

A clear call to leadership based on our knowledge of the power of God in our lives.

LEADER'S PRAYER: We feel the urge, O Lord, to go out and lead those who are without a shepherd; yet we feel our inadequacy in the face of this need. Grant us the courage and the wisdom which come alone from thee. Amen.

INTERPRETATION OF THEME: During recent days, our armed forces have sent out urgent pleas for men to apply for commissions, with the understanding that they must pass some rigid tests and successfully complete a prescribed course of training. Commercial firms have been advertising for experienced executives. Leaders are needed!

The Christian church, too, needs leaders. Leaders in the pulpit, leaders in the Bible school, leaders in organization work, leaders in planning, leaders in giving, leaders in living! But the test is severe: can men perceive that you have been with Jesus?

HYMN: "I Would Be True"

BENEDICTION:

"O thou who dost the vision send
And gives to each his task,
And with the task sufficient strength,
Show us thy will, we ask;
Give us a conscience bold and good,
Give us a purpose true,
That it may be our highest joy,
Our Father's work to do." Amen.
—From *Christian Worship*

LESSON 7 — MAY 16

Peter and John Preach to Samaritans

Acts 8: 4-25

Acts 8: 14-25

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

KEY VERSE: *Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4: 35*

TO BE READ EACH DAY

May 10. M. Preaching to the Samaritans. Acts 8: 4-13
May 11. T. The Gift of God. Acts 8: 14-25
May 12. W. One Flock, One Shepherd. John 10: 7-18
May 13. T. Philip Interprets Scripture. Acts 8: 26-38
May 14. F. Lord of All. Romans 10: 11-18
May 15. S. The Good Samaritan. Luke 10: 30-37
May 16. S. Salvation Among All Nations. Psalm 67: 1-7

SCRIPTURE SAYS

By W. W. Adams

Jesus had confined his ministry almost entirely to Jewish people. In sending out the twelve, he limited their field of endeavor to the Jews. This, however, was a temporary limitation. Before going away he enlarged the scope of their labors to include all nations.

Luke found in Jesus' commission to his disciples the outline he adopted for his second book, the book of Acts. Jesus said that they were to begin in Jerusalem, to advance into Judea-Samaria, and then to carry the gospel to the ends of the earth (Acts 1: 8).

Peter and John, along with other apostles, heard these words. Though they did not see all clearly, the fact that all nations were included in Christ's program could not have remained entirely outside their consciousness. Enough of the truth was lodged in their minds to serve as a starting point, a foundation principle, upon which the Holy Spirit could build in the future. Further light would be shed upon the question as occasion arose.

On the day of Pentecost Peter had declared that the promise of the Spirit was for as many as the Lord should call for himself—even of those "afar off." This expression, in Jewish usage, meant non-Jews.

Later on, Peter declared that "unto you [Jews] *first* God, having raised up his Son Jesus, sent him to bless you" (Acts 3: 26). "You first" would indicate that Peter knew that Christ had "other sheep . . . which are not of this fold" (John 10: 16).

In writing Acts, Luke followed Jesus' outline of procedure (Jerusalem, Judea-Samaria, the ends of the earth), for that was the sequence of events in the life of the early church. The apostles witnessed first in Jerusalem (Acts 1—7). This was in conformity with Jesus' words; what is more, it was common sense. They would wish to give their own people an adequate opportunity to accept Christ, before going to other peoples. And it would surely be to the advantage of all concerned to win a large following at home, before going into regions beyond.

Even those who are busiest doing God's will are often more responsive to God's leading as made known by necessity than through logic or the still small voice of his Spirit. It is an ideal to have God's people ready to listen to his call, given in the quiet of their souls. But actually it by no means always works that way.

We are not surprised, therefore, to find that the conquering Messiah thrust his witnesses out of Jerusalem and into Judea-Samaria through persecution (Acts 8: 1-5). It had been against the background of complete self-giving that Christ had planted the seeds of the gospel and had endowed the early disciples with power to inaugurate the Christian testimony. Is it strange, then, that the Spirit of Christ chose to maintain or repeat that atmosphere when time came to extend his work into Judea-Samaria?

Upon the death of Stephen, the church in Jerusalem, excepting the apostles, fled. These disciples went in all directions, "preaching the word" (Acts 8: 4).

Philip, companion of Stephen, was one of them. He went to the city of Samaria. Marked success attended his labors. Note all details of this story in Acts 8: 5-13. In today's lesson we find Peter and John sharing in that work in Samaria.

Completing Philip's Work (Acts 8:14-17)

"One soweth, and another reapeth" (John 4: 37). Peter and John found it so. Indeed, this was true also with Philip. The Samaritans were more Jewish than otherwise. In religion, they were thoroughly orthodox in essentials. Their straying from the plan of God was only slightly more pronounced than that of their kindred, the true Jews.

Moreover, Jesus had gone among them more than once. And he had won many of them to himself (see John 4). All of this had prepared the way for Philip's work, and helps to explain how he had been able to win so many Samaritans to Christ.

Report of the conversion of the Samaritans reached the apostles in Jerusalem. These apostles, we recall, had remained in Jerusalem (Acts 8: 1), when the main body of believers had fled from the city.

That Peter and John were leaders in the early church is clearly manifested at this point. The group of apostles sent Peter and John to Samaria. Why did

they send these two? Because they were the best fitted for this work.

But why send anybody to Samaria? Surely not because they were disappointed or disturbed at the report of the conversion of the people of Samaria. Surely not because they wished to check this new movement, so that they could confine Christianity to strictly Jewish peoples. Surely not because they were afraid that these new converts would pervert Christianity, turning it into channels of heresy. There is not a hint anywhere in Acts that the apostles were afraid of this new movement, anxious to check it, or to regulate it. Quite the contrary. The apostles, however, held a peculiar, authoritative relationship to Christ and to the church in its beginnings. They were the leaders in the official initiation of the work of the Spirit in Jerusalem on the day of Pentecost. They were in position to interpret Christ to men, as no other persons could. In so far as a new beginning for the church at any point needed official endorsement and encouragement, these men were the only ones in position to act.

The apostles must have known that the disciples who had fled from Jerusalem would not keep silent. Did they not talk over what this persecution and scattering of the disciples meant? Did they not await reports of their testimony outside Jerusalem? Did they not pray for the disciples? And how their hearts must have rejoiced when they heard the report of Philip's preaching in Samaria and of the city throngs, filled with joy, turning to Christ! How eagerly Peter and John made the journey to Samaria to underscore and encourage this new forward step in the work of the conquering Christ! Now let their persecutors try to smother the Christian testimony that was spreading in all directions!

The Samaritan believers had received the word of the Lord and had been baptized in the name of the Lord Jesus. They, therefore, stood in the same relationship to Jesus that the apostles and early disciples had stood before Pentecost. The Spirit was active before Pentecost, both in Christ and in his followers, and even earlier. Yet there was still room and need for Pentecost—the baptism of true believers and disciples that made of them prophets and interpreters of Christ, as Joel had promised (see Acts 2:17). So Peter had said to the convicted inquirers, believe and be baptized unto remission of sins. But was that all? Was remission of sins all that Christ had to offer? If so, repentance and baptism were enough—repentance opening the door to the grace of God and baptism picturing the change of heart wrought by that grace. But that experience is to a believer only what physical birth is to a baby. It merely opens the door into larger growth and service. So new converts, followers of Christ, should press on in search of the complete endowment of God's Spirit, that they may become his prophets. Peter, therefore, said: "And ye shall receive the gift of the Holy Ghost." Just as the original disciples had had their Pentecost, so the second group of Jewish inquirers experienced their Pentecost.

Now, down in Samaria, genuine disciples of Christ are led to take the next great step. They too have their Pentecost. Peter and John prayed for them. Then they laid their hands on them, signifying their confidence that, just as their hands rested upon and covered their heads, so the Holy Spirit would rest upon and cover them. And it was so: "They received the Holy Ghost." The new work in Samaria was thereby officially and authoritatively inaugurated.

Rebuking Simon's Wickedness (Acts 8:18-24)

To understand this part of the story, we must recall that to which it is the sequel. Read Acts 8:9-13. Observe several facts. Simon was a sorcerer. He made his living by building up in the minds of the people a greatly exaggerated opinion of his gifts and powers. He amazed them with his clever tricks. Such procedure was quite common in those days. The people attributed his cleverness to God.

Philip came along, preaching Christ. The people turned from Simon to Christ. Simon followed the crowd. He, too, believed. Believed what? That he was a sinner, that he needed a Saviour, and that Christ was that Saviour? Did he believe in the sense of committing himself personally to Christ for cleansing of soul and for life service? No, indeed!

His was an intellectual belief only. He believed that Philip had a power greater than his own and he desired it. He needed it to hold his grip on the people. So he called for baptism. Only God can see the deeps of the soul—one's motivation. Simon claimed to believe. Who could deny him baptism? He was baptized. He continued with Philip, beholding signs and great powers. He was amazed, never having seen anything like it.

Then Peter and John came. Simon saw them laying their hands on the believers, who then received the power of the Spirit. That gave him an idea. Surely these men were in this business to make money, just as he had plied his trade in Samaria. He offered them money, requesting in turn that they give him the ability to lay hands on others and give power to them.

Peter's reply can best be seen in outline form:

1. You are on the road to perdition, as is proved by the fact that you thought you could buy God's gift.
2. Let your money perish with you; we do not want it.
3. You have no share in the power and work of the Spirit, for your heart is not right with God.
4. If you will repent and pray to God, there is still hope for you.
5. You are a bondslave to sin and are in the gall of bitterness.

Did Simon repent, even at this late hour? No. He was only scared. He asked Peter to pray for him—not that his heart might be made right, but that he might be spared God's judgments upon him.

Opening New Fields (Acts 8:25)

Much history is summed up in this one verse. These church leaders were not content with completing the work begun by others. Before returning to Jerusalem, they opened new fields. They evangelized the people of many Samaritan villages. Note the word "many." Both in Samaria and in these additional villages, Peter and John spoke the word of the Lord and testified to the power of the gospel.

LESSON APPLIED

By Howard K. Williams

Keep in mind the general purpose of this quarter's lessons, which is to acquaint us with Peter and John and their relation to the early church as revealed in incidents from their lives and from their letters.

Philip in Samaria

Philip went up to Samaria, which lay north of Jerusalem. (The Jews called it "down." No matter which way you went from Jerusalem it was "down," and Jerusalem was always "up.") Philip was a layman, and is not to be confused with the apostle Philip. When the Christians were driven out of Jerusalem. he did not stop believing or keep his religion secret. He preached, and to the most unlikely people, the Samaritans. Four important facts emerge as we read these verses preceding the printed portion of our Scripture text.

1. *A layman can do a lot of good witnessing for Jesus.* I met a very successful businessman in England a few years ago, who spent a great deal of time preaching Jesus. Yet hundreds never even talk with another person about Jesus. Even persecution did not stop Philip.

2. *The Samaritans to whom he preached responded to his preaching, though they would have seemed unlikely subjects.* They were a mixture of Jew and Gentile, both as to race and as to

religion. Philip had crossed racial boundaries to tell of Christ.

Here is one of our greatest problems today. How can we overcome the barriers of race? No law can do it. Only the true spirit of Jesus in all races and in each member of all the races can successfully solve the problem. Hence the long, hard process of giving the gospel to *every* creature. There is no other way. Agitation tends to stir up racial antagonism rather than settle it. What are we as Christians doing to make Christ known to other races?

3. *Philip's testimony was convincing.* "They believed Philip." He had something that "took." Many Christians are not convincing. They may talk piously, but somehow they do not ring true. The Samaritans heard Philip gladly, because his message was convincing. Is ours?

4. *Through Philip's ministry in Samaria there came great joy.* That is the only way to have great joy—through the ministry of Christlike people. All the panaceas for making people happy—museums, public parks, golf courses, tennis courts, baseball games—good as they may be, can never bring great joy to any people. We belong to God and we can never be truly joyous until we rest in him.

As a result of Philip's successful ministry, many of the city, both leaders and the regular run of the people, received the word and were baptized.

The Interest of the Jerusalem Church in Samaria

It is one thing to hold a theory, but quite another thing to put it into practice. In theory the members of the first church in Jerusalem believed that Christ came to save the world, but it was hard to believe that he would save Gentiles—indeed, that Gentiles, as well as Jews, *could* be saved. Peter had a hard time learning that truth. He had to have specific lessons, such as the sheet lowered from heaven, and the consequent experience with Cornelius the Gentile, before he really believed it practically.

So when tidings came that Samaritans were accepting Christ under Philip's preaching, the apostles sent Peter and John up to Samaria to investigate. It is interesting to note here the fact that John had been in Samaria before, the time when he and his brother were so indignant that the Samaritans would not receive Jesus that they wanted to smite them with lightning. I wonder if John remembered that event as he now returned to Samaria. Now he comes bringing to them the Holy Spirit to help them instead of lightning to kill them. What a difference Christ makes in us when we really have him in our hearts!

When Peter and John saw that the Samaritans really did believe in Jesus, they "prayed for them, that they might receive the Holy Ghost." "Then laid they their hands on them," and the Samaritans received the Holy Spirit so evidently that the result impressed Simon the magician, whom we shall consider later.

The work of the Holy Spirit is varied. He is to convince men of sin; to lead into the truth; to give power to preach and to heal. Now, Samaritans were hated by the Jews. It was therefore a new departure for them to believe in Jesus and to establish a Christian church. So Peter and John must have been led to pray that this church of the Samaritans might be unmistakably identified as approved of Christ. Hence they prayed for the special endowment of the Holy Spirit, that power similar to that of the church in Jerusalem might be given this church of the Samaritans. Expressing a truly Christlike attitude, this action shows how Jesus had broken down the prejudice of race in Peter and John. So the church of Samaria became a bona fide Christian church even as the one in Jerusalem.

There is no reason for believing that this laying on of hands was to be established as a perpetually binding method of conferring the Holy Spirit. This was a special case. Lyman Abbott says of this event, "They thus set the seal of their disapprobation on the excessive and unrelenting hatred which separated the Jew from the Samaritan; they gave the sanction of their names and presence to the doctrine that the gospel was offered unto every one that believed, and to the practice of preaching it to the outcasts of Judaism; and they strengthened the faith of the Samaritans; . . . God affording them the same evidence which he had already afforded the church in Jerusalem."

We may be sure that there was no magic in the human hands, and we should be careful lest any *form* should be substituted for the *reality*.

An Unconverted Believer

Simon the sorcerer learned that one cannot buy one's way to heaven. Although money is important, it cannot buy the best things. You can buy attention, but not love. You can buy things, but not character. You can buy fame, but not spiritual power.

Simon of Samaria was a magician. Some say that he was a sort of degenerate of the class of *magi*, or "wise men," of the East. They traveled about professing to have intercourse with spirits and to be capable of working miracles. They were known in Moses' day, when in Egypt they tried to match their tricks with the miracles of Moses in the ten plagues. They professed ability to tell the destiny of a person by the stars.

Even to this day there are such people, trained mostly in India. I met one of them in Port Said, who declared he could tell my fortune by my hand and by the stars. I saw others who performed really marvelous tricks. Evidently this Simon was a pretty clever sort of person and had gained a large following. It is surprising how many people even today consult fortunetellers.

Simon astonished the people with his sorceries. When he heard the gospel story we are told that he believed. He applied for baptism and stayed with Philip. Probably Philip thought that here was a real "find" for Christ. Now, when the Holy Spirit manifested himself in miracles, Simon wanted that power, too. The power came only to those who really wanted his presence. Evidently the Spirit did not descend on Simon, who greatly wanted the power the Holy Spirit gave. So he approached Peter and offered to buy the power that he might be able to sell it to others, that at the laying on of hands the power might be transmitted to someone else. For Simon this was an easy way of making money. But Peter was not at liberty to sell the power he had displayed. It was not his own power, but God's, and it had been imparted to him for a special purpose.

There was no doubt about Peter's reaction. Something of his old spirit flared up in him and he rebuked Simon in no uncertain terms. The very fact that Simon thought he could purchase the gift of God with money, showed that he had not truly been converted. The offer was merely the expression of the thought.

Simon presents a specimen of a large number of people who profess conversion, believe the facts about Jesus, are baptized, become active, and yet *inside* have not really and truly been changed.

Peter went to the heart of the difficulty. After telling Simon definitely what he thought of him, he said, "Repent . . . and pray God, if perhaps the thought of thine heart may be forgiven thee." One wonders what became of Simon. We do not know, but could it be that those early Christians did not heed his plea that they might pray for him? After all, we do not do too much good by condemning people for their badness. We would do much better if we would pray for them that goodness might displace their badness.

Dr. Russell H. Conwell said to his first teacher in Temple University, "Tell them *how* rather than *what*." It is important to know the "what" of things, but such knowledge is incomplete unless we know how to act toward the "what" of life. When a person is not right, he needs to know how he can be made right. Peter told Simon how—repent and pray! We all need this lesson constantly.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

When William Carey was striving to publish the Bible in the Bengali language into which he had translated it, he was restrained by the British authorities in India, the governor-general frankly stating as his reason, "But you know, Sir, that the Bible tells us all men are on a level; now it will never do to circulate that in this country. If the natives get the idea that they are equal to us, farewell to British government in India."[1]

Whether one agrees with his conclusion or not, one can hardly refute his premise. The Bible *does* teach us that all men are on a level, at least in the sight of God. Said Peter after his vision, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10: 34-35). Paul wrote, "God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17: 24, 26). Again, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3: 28). Those early Christians actually believed that all distinctions of class and race are simply swept aside by the power of the Christian gospel.

Developing the Idea

At no point does the world face greater difficulties than at the point of race relationships. Almost everyone has some race prejudice. Discriminations are practiced on every hand against those whose only fault is that the color of their skin is different. Downtrodden races are resentful, and in many places the situation is ripe for revolt and riots. Unless the colored races feel that the church is willing to step courageously out ahead of public thinking and strive for a greater degree of justice and opportunity for all people, they will turn from the church to those groups that rely not on understanding and good will but on political action and even force. The church must apply its message of brotherhood to all men if it is to lead the way to anything like a solution of this vexing problem.

Now, everyone recognizes that the problem exists. But what can we do about it? What should we do as Christians? Let us consider some of the things we might possibly do to further understanding between groups and races.

To begin with, we can keep our eyes open. A young man who had listened to a discussion of the subject of race tensions, remarked that there was no race problem in his community. Someone challenged his statement. And he went back to discover that the half-dozen colored families that lived there lived in miserable hovels. No one had shown any interest even in their spiritual welfare. And when he sought to do something about it, he soon found an unbelievable amount of prejudice which he had not known existed. Yes, we can learn a lot just by keeping our eyes open, and asking questions about the problems faced by various racial groups right in our own community.

Second, we can read books—books that acquaint us with other people's problems and their points of view. Dr. Moton, the late president of Tuskegee Institute, used to regret the fact that so many white people assume they "know the Negro" just from their chance observations. But it is not easy for one racial group to know the problems of another racial group. Books such as Dr. Moton's *What the Negro Thinks* can prove invaluable in opening our eyes to some of the problems that produce race tensions here in America. Many fine pamphlets and books that can give us information to guide our thinking are available in this field.

Again, we can learn what our denomination is doing in this field. In the Woman's American Baptist Home Mission Society, for instance, there is a department known as "Christian Friendliness." It can supply a great many suggestions for programs and projects in furthering racial understanding. This material may be had by writing denominational headquarters.

In some cases, young people can form interracial fellowship groups in which young people of various races come together, and in the spirit of Christian friendship, discuss each other's problems. Such fellowships do exist, promoted by Christian young people, in a great many of our cities. Many shadows of misunderstanding flee before the sunshine of Christian friendship.

Applying the Lesson

This is an opportunity to make Christianity practical. Analyze your community life. Find out what national and racial groups are represented. Find out what the church is doing to help them. Discuss what you think can be done, and should be done by Christian people to further understanding between groups.

Discussing the Problem

1. This topic really lends itself to discussion. What are some situations that cause tensions between racial groups?

2. Are there superior and inferior races, or just advanced and retarded races?

[1] Joseph Belcher, *William Carey — A Biography*, p. 136. The American Baptist Publication Society.

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *In Christ No East or West*

PRELUDE: Hymn tune, "Ton-Y-Botal"

HYMN: "At Length There Dawns the Glorious Day," or "Father, Loving Father"

INVOCATION: Come, thou Lord all-wise, immortal and invisible, come and bless our worship, and fill our hearts with peace. Amen.

RESPONSE (*by soloist, choir, or school*): "I Heard the Voice of Jesus Say"

FIRST SCRIPTURE: Psalm 133

HYMN: "Forgive, O Lord, Our Severing Ways," or "Lord, Speak to Me"

SECOND SCRIPTURE: Ephesians 2: 8-22

HYMN: "In Christ There is No East or West," or "Brightly Beams Our Father's Mercy"

STORY: John Brown was what is known as a "solid" citizen. He voted the party ticket of the Browns of four generations. He lived in the "best" part of town, and paid his taxes promptly. He gave generously to local charities, and was an elder in his church. And, in line with his other "solid" qualities, he drew the line of race quite sharply. He kept "foreigners" and Negroes strictly in their "place." He would do business with Jews, but would have nothing else to do with them.

And then something happened. John Brown's house caught fire. The local volunteer fire company came in a rush. But the antiquated pump failed to work. Quickly a bucket brigade was formed. Pails of water passed from hand to hand, with the result that the blaze was soon extinguished, and the house saved. Something more important happened, however. As John Brown watched the men passing the buckets he noticed two Negroes, a Jew, and several varieties of "foreigners" in the line.

John Brown sat down to do some heavy thinking. He reflected that life's requisites were coming to him and his family as the result of being passed along by many hands. The food on the table came only after having been planted, tended, harvested, and marketed by hands of many races. The money in his bank account had come from many sources. So also the skill in medicine available to him at the hospital.

People noticed a difference in John Brown after the fire. Some said that he was failing to uphold the high standards of his fathers; some said he had "got religion." The simple truth was that he had begun to treat all men as brethren. He had learned the lesson of life's bucket brigade.

CLOSING HYMN: "Our Church Proclaims God's Love and Care"

LESSON 8 — MAY 23

Bible Teachings on Wine's Deceitfulness

Proverbs 20: 1; 23: 29-35; Matthew 24: 45-51

Proverbs 20: 1; 23: 29-35

20: 1 Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

23: 29 Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine; they that go to seek mixed wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32 At the last it biteth like a serpent, and stingeth like an adder.

33 Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35 They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

Matthew 24: 45-51

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellowservants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

KEY VERSE: *At the last it biteth like a serpent, and stingeth like an adder.—Prov. 23: 32*

TO BE READ EACH DAY

May 17. M. Wine a Mocker. Proverbs 20: 1
May 18. T. Moral and Physical Perversion. Proverbs 23: 29-35
May 19. W. Drink and Destruction. Matthew 24: 45-51
May 20. T. Woes of the Drinker. Isaiah 5: 18-23
May 21. F. Drink and Disaster. Isaiah 28: 1-8
May 22. S. A Total Abstainer. Luke 1: 13-17
May 23. S. God's Deliverance. Psalm 107: 17-22

SCRIPTURE SAYS

By W. W. Adams

Do you suppose the liquor dealers really think they have won the fight for liquor? Do they expect the people of this country to settle down to the liquor situation, as we now have it or with only slight modifications? Do they believe that apart from a few sentimental preachers and outmoded Puritans and grandmothers, all opposition to liquor has been silenced?

Some things might lead us to think so. The liquor dealers argue, for example, that beer contains much real food value. They now and then make a show of interest in certain abuses of liquor laws, and in certain pronounced misconduct of drinking people, as though they hoped to satisfy the people by pruning off something here or there, and by pious, patriotic talk. They declare that they are defending the "rights" of the people; as, for example, the "right" of our soldiers to have beer.

Then they talk about the taxes the country derives from liquor sales. We need taxes, they say. Moreover, any move on the part of the people to counteract the liquor business, victories won in elections that result in the establishment of "dry areas"—these things are belittled and dismissed as only the dying gasps of a hopeless cause. They are pictured as the work of people who are really dead to the real advancement of cultured, modern folk!

There is evidence that liquor men now are doing some things to appease an aroused public, that they are curbing their activities in the interest of the war effort, so that when the war is over and victory is ours, they can take full advantage of the period of celebration and of the new day of freedom and prosperity, sure to open to Americans. They want to say that all along they have been in the front ranks of patriotic, sacrificial Americans. In short, they are getting ready to capture the new day for their own advantage.

I have a booklet of sixty-four pages on the question "Shall the Sword Devour Forever?" Well, the sword has devoured for a long while. It is more gluttonous today than ever. But no thoughtful person can read this booklet and then say lightly that we shall go on forever having wars. Peace comes slowly, but the facts, long covered over with ignorance and with false religious, political, and economic ideas, are being brought out where we can see them. And never forget this: there is power in bald facts, in unvarnished truth; and there is something divine in man, even in degraded humanity, that, though long covered over and stifled with sin, can never remain inactive while God lives and acts and while sin denies to man any of the life and freedom for which he was created.

There is only one answer to our principal question. We shall no more surrender to the liquor traffic than we shall surrender to war, or to disease, or to poverty.

Less than ten days ago, right here in Philadelphia, a raid on a night club resulted in the arrest of more than a dozen sailors, together with a score of others, including a number of teen-age girls. According to the newspapers, several of the girls were wondering what their parents would say when they learned of their arrest. So do we wonder!

I have talked personally with a number of soldiers and sailors, representing a great many training centers. Each one admits that a great many are drinking who never did before; and that they would not drink now, but for the fact that it is made convenient for them to do so, and social pressure is in favor of their drinking. Nationally, we are facing the problem of man power. We note that in some quarters opposition to drafting women for war jobs is based on the plea that we should first eliminate the wastage we now suffer in the men we have. Estimates range up to nearly 20 per cent as being the loss in work hours suffered by men who drink liquor. When will our national leaders finally get down to doing something concrete to counteract the losses to our nation, due to workmen who through drink incapacitate themselves for their tasks?

This lesson affords us opportunity to

examine what the Bible has to say regarding wine's deceitfulness. The printed passage shows that wine deceives the drinker with reference to his own character and with reference to all his relationships. We shall take up these matters in turn.

The Drinker's Character (Prov. 20:1; 23:29-35)

These verses are made up of questions and declarations. In the first verse wine in the abstract is considered. In 23: 30, reference is made to the people who "tarry long at the wine; they that go to seek mixed wine." We can arrive at the teachings of these verses by inquiring the effect upon the drinker himself of his use of liquor. Wine, of course, merely represents strong drink. In what ways does liquor's deceitfulness show in the character or personality of the drinker? We give the answer in outline form.

1. Wine is a mocker. It makes mockers of drinkers. They are proud, boastful, self-sufficient. Of course, the other viewpoint, that wine mocks the drinkers, is also true.

2. Strong drink is raging. Better, it makes its users rage. Drunkards are wranglers, quarrelsome, noisy, boisterous. The "strong drink" mentioned here is really *spiced wine* (cf. Isa. 5: 11, 22). This mixture gave the drink extra kick.

3. Drink makes men err; it makes fools of them. Whosoever is deceived, reels under it, is not wise.

4. Drinkers have woe. Sorrow, disillusionment, and trouble will be their portion.

5. Drinkers have sorrow, pain. Let the reader fill out some of the details of sorrows that are traceable to drink.

6. Drinkers are contentious. They are troublemakers. Strife marks their path. How many mothers, wives, and children are horror-stricken at the first sight of a drunken son, husband, or father coming home! And I know businessmen who dread the coming of Monday morning. Either so many men, because of drink, will be absent from work that the business can hardly operate, or the workers are so irritable and contentious that teamwork is impossible.

7. Drinking makes babblers of men. They prattle, jabber, murmur, and complain. Their talk is childish, foolish, without value.

8. Drinkers suffer without cause, other than the drink. More specifically, they cause other people to suffer innocently, without cause. What untold tragedy and sorrow could be told under this heading! Men, women, and children suffering without cause, other than from the mistakes and wickedness of men under the influence of liquor.

9. Drinkers have redness of eyes. This needs no comment.

10. Drinking liquor, at first pleasant and exhilarating, at last is as injurious and painful to drinkers as the poison of the most deadly reptiles. Advertisers never give us pictures of the final outcome from using liquor. They show us young people, gay, excited, full of glowing health; not these same drinkers when the deadly poison has done its worst.

11. Drinkers see strange sights, weird things. They cannot see straight, accurately. Delirium tremens!

12. Consequently drinkers utter perverse, wrong, harmful words.

13. Liquor renders its users insensible to danger. Drinkers are like sailors asleep during a great storm. They may go down and be lost just beause they are "so far gone" as not to know, or to care, or to be able to help themselves. You can beat them without their suffering pain or a sick sensation from it.

14. Lastly, and worse than all others, drink may finally render men incapable of any sort of reformation. They say: "When I awake, come out of one spree, I will seek it yet again." They used to try to quit. Now all desire and hope are gone. How many tens of thousands find this out after it is too late! Habit has them. By the help of doctors and the grace of God, some do quit, but thousands never do.

Therefore, do not look upon the wine when it is red, when it sparkles in the cup, when it goes down easily. Let it alone.

The Drinker's Relationships (Matt. 24:45-51)

No man, of course, lives to himself. A man's character or personality is not developed or expressed in a vacuum. No man lives to himself. That is to say, in the previous section we were mindful of the fact that these effects would show themselves in the person's relationships, but we were concerned chiefly with the effect upon the drinker himself. Now we come to a passage that emphasizes the way wine may deceive and rob the drinker in his relationships. This passage falls into two parts.

1. *The Faithful and Wise Servant (vss. 45-47).* The owner of an estate has a number of slaves, domestics, who do most of his work. The owner cannot personally supervise all the workers and the work. He needs a steward, a superintendent; one slave whom he can entrust with the responsibility of providing food for the other workers, and supervising them in his absence.

Now, which servant is in line for promotion? The master chooses one who is faithful and wise; one who is loyal and prudent—discreet and shrewd enough to know that in serving his master well he serves his own highest interests.

Nor is that all. The master makes such a slave his steward, and goes on a journey. He returns and finds him "so doing"—providing food for the others, keeping the work going. Then he advances him again. He now makes him steward over his goods also, like Joseph in Potiphar's house. This is the highest honor within reach of a slave.

2. *The Unfaithful and Foolish Servant (vss. 48-51).* This servant is a fool. He is evil. He begins to reason that his master is not going to return soon. He begins to abuse his fellow servants. Instead of providing food for them and keeping all in order, he engages in drunken orgies at his master's expense.

Unannounced, the master returns and finds all in disorder. What will he do? In accordance with the custom of the day, he will put him to death (see 2 Sam. 12: 31; Heb. 11: 37). Then (the application of the parable is made) this man will find himself in hell with all the other evil hypocrites (cf. Matt. 6: 2, 5; 16: 3). His suffering will be terrible. This is the most severe punishment that can come to an evil servant.

Yes, wine deceives and defeats those who use it.

LESSON APPLIED

By Howard K. Williams

The topic today is quite specific: the *deceitfulness* of liquor as it is presented in Bible teaching. It would be well to emphasize this phase of the liquor problem, how wine fools and deceives people today in more subtle ways than ever before.

Deceitfulness

In one of the galleries of Europe is a painting cleverly executed, representing a monk in the attitude of prayer, his head bowed, his hands clasped. Closer observation shows, however, that the monk is not praying at all, but is surreptitiously sipping from a beer stein. So liquor makes sanctimonious statements, the while it is leading to destruction.

A daily paper carries this article from a London correspondent: "Around the bar of the Dog and Pheasant tavern today residents of suburban Colchester gathered for Sunday mass. A portable altar was installed over the bar. Residents explained the innovation was necessary because an official ban on Sunday morning transportation made it impossible for them to reach their church two miles away. Said the tavern keeper, 'It's a fine thing. Several of the congregation were back for a drink later in the morning.' "

Also a paper tells of the War Production Board's recommendation to James

Byrnes, director of economics stabilization, that for the duration civilians be denied the use of all hard liquors "except as medicine." The liquor people called the move "silly and dangerous"; "a dangerous amount of intriguing on the part of the drys." They said that such a move would mean a "criminal" waste of material and labor that went into making the liquor; that it would be a "kick in the teeth" to Great Britain, which nation through many years had "painfully built up a trade in distilled spirits and Scotch whiskey."

These clippings scarcely need any comment. The pious attempt to deceive is so naïve that one wonders whether the advocates of liquor are brainless, or whether they take for granted that the readers of their propaganda are brainless. They fail to tell us why prohibition of liquor is "silly and dangerous," or how they can even think anyone could be more dangerously intriguing than they are themselves. If there is a more strenuous attempt to deceive people than the liquor people make, I have not heard of it.

Deceitful as to Wisdom

"Wine is a mocker" (Prov. 20:1). Nothing good can be said of liquor as a beverage. Do you think this is so? Some people say that wine stimulates; instead, it has been proved that wine is a narcotic—that it deadens. Some say that wine sharpens the wits; instead, it slows up the processes of thought.

Years ago I worked in a bank. One of the tellers was noted for his accuracy. In that day we had to settle accounts each day to the penny, no matter how late the hour. A mistake was never traced to him, except on those days when we could smell traces of liquor on him. When the mistake was traced to him, his face would redden with embarrassment. Yet he kept on being deceived by liquor.

Accurate thinking, clear judgment, quick action cannot come from a drugged brain. Wine is a mocker; it fools, and makes fools of those who take it. Whosoever is deceived by it, to say the least, is not wise.

Deceitful as to Helpfulness

"Who has woe?" (Prov. 23:39). Liquor poses as a steadier of nerves, as a help in time of trouble. People take it to pep them up; to warm them in cold weather, and to cool them in hot weather; to help them stand sorrow; to give them courage. As a matter of fact, it does none of these. People under the influence of liquor have more trouble and can take it with less fortitude than persons who let liquor alone. Drunkenness ranks first among the causes for arrest. It leads to fights, troubles of all sorts, murders, immorality, disease, death.

How truly sad it is to see men and women and girls who might have lived decent lives, with battered faces and bleary eyes and hopeless expressions, just because they sought escape from reality in the use of liquor. In order to escape trouble, they laid up greater trouble for themselves.

E. Stanley Jones put the matter well when he said, "Only the weak drink. Strong men never seek liquor. Liquor is a crutch for lame ducks. Men who have resources within, never try to bolster up with a bottle." This goes for those "smart" people who may belong to "society," or wear gold braid, or have plenty of money, or even have education of a certain type, as well as the poverty-stricken. Anyone who seeks *help of any sort* from liquor as a beverage is deceived. Wine is a mocker. It promises escape, but it brings woe.

Deceptive in Appearance

"When it is red" (Prov. 23:31). Liquor is made to look attractive. It is bottled in all sorts of fancy containers and served in attractive glasses. The colors of liquors are made to appeal to the eye. But if, as one looks at a glass of liquor, one could see in miniature a wrecked hope, a ruined home, a broken-hearted mother, a murder, a broken body, a befuddled brain, all floating in the liquor, would people drink it then?

But it looks all right. "Take a sip." "Feel how smooth it is!" "You can stop it if you want to." "There is certainly no harm at least in one glass." But the Bible says, "Look not then upon the wine when it is red." Do not let it argue you into thinking that it is as good as it looks! For "wine is a mocker." It is mocking you when it says, "Go on, sissy. It won't hurt you!"

"At the Last"

"At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:32). There's the rub! It is better not to start anything that we do not want to finish. When I was about eight or nine years old, I went out to the park with a few other boys. We were playing around a reservoir. I do not know why I did it, but I remember that I stood at the outside edge of the reservoir and then ran down the steep embankment. That is, I *started* to run down, but I fell most of the way. Finally, bruised and dizzy, I picked myself up at the bottom of the hill. I was free to start, but I was not free to stop until I reached the bottom. Liquor looks attractive, but "at the last" it tumbles you around and leaves you bruised and dizzy.

"Thine eyes shall behold strange women." The word translated "women" may also be rendered "things." The idea is that at the last, when wine gets hold of a man, he sees all sorts of odd and horrible things. I went with a medical friend of mine into a hospital and into the ward where there were victims of delirium tremens, a disease directly due to use of alcohol. Some of the victims were tied securely. All were horribly afflicted, seeing terrible things in their imaginations. One could almost wish that every person might be compelled to visit such a place and stay there long enough to see the results of liquor "at the last."

At the last liquor addicts are like a person sleeping on top of a mast. What a picture of insecurity that is! They may fall in the street, and lie in the gutter, and be struck in the face, and have bruised bodies, and lie in the cold and rain, but their nerves are deadened and they have no feeling. So they can say, "I felt it not." And no matter how bad they get to be, they still go on in their course. Only the grace of God can redeem a man from the folly of drink. "It is a sad, doleful picture," you say. Yes, it is a sad, doleful thing I am talking about, and a sad, doleful fact that so many are deceived by liquor.

Are we to believe, just because the alcohol problem has been with us so long, that we must put up with it forever? Not at all! If the problem needs to be solved, it can be solved.

The Two Courses

The Bible pictures two courses for men to take, and only two. We discover them in these contrasts: the lost and the found; the sheep and the goats; right and wrong; heaven and hell. In Matthew 24:25-31, Jesus portrays the two kinds of servants. All our life is bound together; our acts and thoughts become our habits, our habits become our character, our character is what we are, and determines what we shall become. There are only two destinies: the one total goodness, the other total evil.

Jesus pictures as "blessed" the faithful and wise servant whom his lord shall find faithful at his coming. But the evil servant is one who says, "My lord delayeth his coming," and eats and gets drunk. When the lord arrives, unexpectedly, the servant is thrown out of the household.

This portion is an excellent conclusion to this lesson. Just because everyone who drinks does not show *all* the signs of a wrecked life, the tendency is to say, "Oh, it won't happen to me. I will stop in time." But that time does not come. A drunken servant cannot be a faithful servant. It takes all a man's brain and steady nerves and constant faith in God to be a faithful servant in these difficult days.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Win your victories in advance. Dr. W. S. Abernethy tells about a woman who bade her daughter good-by at the station, knowing she would not see her for several years. Someone congratulated the mother on the courage she had shown at the parting, and she replied, "Oh, I had this out with myself several nights ago." So Jesus could say, "Be of good cheer; I have overcome the world." He had won his victory even in advance of the cross. One reason for studying this lesson is to help us win our victories in advance. Having thought the problem of alcohol through beforehand, we are strengthened to hold out against it if and when we are confronted by the temptation to use it.

Developing the Idea

There are two ways to approach this problem. The first is negative. It considers the dangers of the use of alcohol, and makes up its mind, "I won't drink." Now this approach is important. It is well to know *why* we should not drink. We should realize that alcohol is a narcotic, and a narcotic is a *habit-producing drug*.

A man takes one drink and feels an enjoyable "glow." But soon one glass will not produce the "glow." He has to take two glasses to get the same effect. After a while it takes three, and so on, all the time binding him more firmly into a dangerous habit. Any person who touches alcohol in any form should know in advance that he is playing with danger.

But there is a positive way to deal with the problem of intemperance. And this way has not been stressed enough. George Warren Krall once looked at a pale, sallow-cheeked boy in his class and said, "I dare you to be the healthiest boy in the class." That boy was William S. Danforth, who in later years became chairman of the board of the well-known Ralston Purina Company. He took that dare, and by exercises and clean living *did* become the healthiest boy in the class. Ever since, Mr. Danforth has been daring people to be their best. He is president of the American Youth Foundation, which has as its motto, "My own self at my very best all the time."

That is the way to tackle this problem. Challenge young men and women to try to be their best all the time.

Let us think of the assets we have with which to face life. To begin with, we have a body that is a marvel in the way it functions. Physical health is one of the greatest assets we can ever have. But we also have a mind. We can think; we can use ideas; we can understand meanings; we can see visions. Who can estimate the value of intelligence? Furthermore, we each have a distinctive personality, so that just by being ourselves we can make a contribution to the world that *no one else can make*. Moreover, we have a soul. We cannot define it, but there is a spark of the divine in us. We hunger for God. We can enjoy his fellowship. We feel happiest when we do his will.

Now each needs to consider what he is doing that would prevent him from being and doing his best with those assets. Is any habit keeping him from being his best physically? Obviously, the use of alcohol undermines this possibility. Is anything preventing him from being his best mentally? Alcohol beclouds the mind. Does he feel at his best in the eyes of God? Alcohol robs him of intimacy with God.

Along with these questions, one needs to consider what he is doing that helps him to *be* his best physically, mentally, spiritually. Exercise, stimulating reading, church attendance, personal devotions. Let us concentrate on positive objectives which contribute to the strengthening and the enriching of life. One way to defeat alcohol even before we meet it is to accept the challenge—the dare—to be ourselves at our very best all the time.

Of course, no one can be his best alone. We need help and encouragement. We need, for one thing, the strength that comes through fellowship with those who share our ideals. That is why we need the church. But we need more. We need the sense of Christ's companionship that can strengthen us any time, anywhere.

Applying the Lesson

Here is a chance to offer a positive challenge. Not just to say, "Don't drink," but to say, "Be something! Be your best!" People who might not sign another kind of pledge might be proud to sign a promise to try to be their best, with Christ's help, all the time. We may not be able to keep strong drink out of the world, but we can keep it out of us, and here is one way to do it. Let us promise to be *our best*—then see if we think we can indulge in harmful practices. (Mr. Danforth's book, *I Dare You*, offers splendid additional suggestions.)

Discussing the Problem

1. On the negative side, why else would we leave alcohol alone?

2. Do you agree the positive approach suggested is the better way to approach this problem for us?

3. What can Christians do together to help bring alcohol under control in their communities?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *The Great Mocker*

PRELUDE: Selections from "The Poet Speaks," "Kinderscenen," Op. 15, Robert Schumann; or the hymn tune "Hendon."

CALL TO WORSHIP: "O come, let us worship . . . for the Lord is a great God, and a great King above all gods. . . . For he is our God."—Ps. 95: 6, 3, 7

HYMN: "How Firm a Foundation"

INVOCATION: Our Father, who art in heaven, open our hearts in this hour to the tragedy of the misuse of thy blessings of field and vine. Amen.

NEW TESTAMENT LESSON: 1 Peter 4: 1-7

RESPONSIVE READING: (by two persons chosen in advance)

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. . . . And be not drunk with wine, wherein is excess; but be filled with the Spirit." (Eph. 5: 15-18.)

"*Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Now the works of the flesh are manifest, . . . drunkenness, revellings, and such like. . . .*" (Gal. 5: 16-21.)

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16.)

"*If any man defile the temple of God, him shall God destroy; for the temple of God is holy.*" (1 Cor. 3: 17.)

PRAYER:

"Purer in heart, O God,
Help us to be;
That ye thy holy face
One day may see.
Keep us from secret sin,
Reign thou our souls within;
Purer in heart,
Help us to be." Amen.
—*(Adapted from the hymn, "Pure in Heart.")*

SOME FACTS:

Until the thirteenth century, alcohol was generally considered to be a poison.

Plato said: "I should prefer the Carthaginian law to the effect that nobody while on military duty must ever taste this drink . . . nor presidents during their year of presidency; nor the helmsmen; nor the judges on duty; neither must anyone do so who is taking part in any deliberation of importance."

Mohammed commanded: "All intoxicating liquors are forbidden, as an intoxicant is the sum of all sins. Drink no intoxicant, for verily it is at the head of all filthy actions."[1]

CLOSING HYMN: "O Jesus, I Have Promised," or "Awake, My Soul, Stretch Every Nerve"

BENEDICTION

[1] Above facts from "John Barleycorn, Esquire," by John Nuveen, Jr.

LESSON 9 — MAY 30

Peter's Counsel to Scattered Christians

1 Peter 1: 1; 2: 9-25

1 Peter 1: 1; 2: 11-25

1: 1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

2: 11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

KEY VERSE: *Honour all men. Love the brotherhood. Fear God. Honour the king.—1 Pet. 2: 17*

TO BE READ EACH DAY

May 24. M. Exhorting to Good Works. 1 Peter 2: 11-25
May 25. T. The Christian's Hope. 1 Peter 1: 3-9
May 26. W. A Changed Life. 1 Peter 1: 13-23
May 27. T. A Greeting of Love. 2 Corinthians 2: 1-4
May 28. F. James Encourages Scattered Christians. James 1: 1-12
May 29. S. Paul Autographs a Letter. Galatians 6: 1-11
May 30. S. Faithful under Fire. Acts 8: 1-8

SCRIPTURE SAYS

By W. W. Adams

We have been considering high points in the lives and ministries of Peter and John. The Scripture passages have been taken from the Gospels and Acts. For the next three weeks we are to study choice passages from Peter's two epistles.

No books of Scripture are more pertinent today than Peter's writings. Our world situation parallels in all essentials the background of his letters. Let us see what that background was.

Enough time had passed since Christ had been on earth for the romance, the original thrill of being Christian, and the fresh glow of courage that accompanies the inauguration of a new movement, to have cooled somewhat. Life had settled down to routine duties.

Persecution of believers had begun in dead earnest, but they stood their ground. That is, they did not allow this opposition to lead them to renounce Christ. Even if it became wise to leave Jerusalem, as it did (Acts 8: 1-3), the believers only transferred to another place their work of bearing Christian testimony.

Some decades passed. Christianity passed on beyond Jewish lands and was planted firmly in the Graeco-Roman world. Paul and others had led the way in carrying the gospel throughout Asia Minor, on into Europe, and as far as Rome. But Paul and his associates were not alone in this ministry. Peter left Jerusalem for "another place" (Acts 12: 17). Paul lets us know that Peter was an itinerant preacher (1 Cor. 9: 5). Most likely this means that Peter had been as far as Corinth. Tradition has it that he went on to Rome. His ministry, however, even when outside of Palestine proper, was directed mainly to Jews (Gal. 2: 9).

Now, that leads us directly to the verses in today's lesson. Peter's readers were living in five Roman provinces, all of them in what we now know as Asia Minor. These readers were "scattered strangers"; more exactly, "elect pilgrims of the dispersion." God had called, elected, them through Christ. They were pilgrims—people away from home. They were of the dispersion, scattered, sown among the people of other nations. We know from the content of this epistle that Peter had in mind both Jews and Gentiles, but Jews primarily. Peter did not mean that these Jewish pilgrims had recently gone from Jewish soil (Palestine) into a foreign land. Their ancestors may have lived in Asia Minor for centuries, but these Christian Jews, in living among heathen peoples, were pilgrims, people away from home.

In fact, this clash had grown to the point of open warfare. Many Christians had suffered already for their faith, some to the extent of giving their lives. In First Peter, the writer tells his readers how to face their persecutors. On the assumption that the apostle Peter was the author of these epistles, the time must have been during the reign of Nero. The epistles, then, would come between A.D. 66 and 70. There are scholars who place the epistles much later. But Nero's reign furnishes a suitable setting for them, in all essentials. Peter wrote from Babylon (1 Pet. 5: 13). This is taken usually to mean, not literal Babylon in the East, but symbolic Babylon, Rome, as we have it in Revelation.

It would be well to read 1 Peter 1: 1—2: 10 before coming to the Scripture printed for this lesson. Peter counsels his readers how to think and act with reference to three types of people. We shall consider them in order, and first, those who are hostile.

Facing Hostile Men (1 Pet. 2:11-12)

Peter holds his readers in tender affection: "Dearly beloved." We would say, "My very dear friends."

Peter does not seek to lord it over them: he does not command them. "I beseech you": I call you to my side, I appeal to you.

I know you are among strangers. Your environment is not harmonious with your purposes and duties. You are "strangers and pilgrims." You are like people away from home and friends.

The unbelieving strangers among whom you live "speak against you." Literally, they are "talking you down." And they are doing it, not occasionally, but regularly. They seek to bring you and your cause into disrepute. They accuse you of being evildoers.

If we are to get Peter's thought exactly, we must understand this charge against the Christians. Believers then had no regular churches or meeting places, such as we have. Nor was there an established Sunday and hours set aside for worship. Christians had to meet for fellowship, worship, and service where and when they could. They usually met in private homes. Even if they met in Jewish synagogues, they were thought of as being exclusive. Then, when their claims and living established the fact that Christianity was set squarely against heathen gods and religions, the devotees of those heathen religions began to seek every occasion to oppose them. They found something ready to hand in the nature of the believers' meetings. They said that the Christians were meeting for the purpose of practicing evil, such as was often done by the followers of heathen gods. Moreover—so they said—the Christians were plotting against society, particularly the government. This charge they could prove (to their own satisfaction) by the fact that these believers refused to conform to many current customs. Sometimes they refused to obey political rulers. They owned complete allegiance, not to Caesar, but to Christ. So they declared the Christians to be evildoers, immoral people, and rebels.

Now, the Christians were not guilty of immorality or of rebellion. But what could they do to counteract the charges being leveled against them? To ignore the charges would be unwise. Simply to deny them categorically would avail nothing. There was only one way to face these hostile men, and Peter pointed out that way.

Keep your own souls clean. "Abstain from fleshly lusts, which war against the soul." Literally, "hold yourselves away from fleshly lusts." That is to say: live right. Have "your conversation"—better, "your manner of living"—honest (beautiful and attractive) among the Gentiles. More specifically, do good works constantly: be cleaner, more kind, more helpful, and more co-operative than unbelievers. These unbelievers will then see your good works and they will know that their charges are false. In the day of visitation, in any given crisis, present or future—you will then glorify God.

Facing Ignorant Men (1 Pet. 2:13-17)

In interpreting this passage, keep in mind what was said above regarding the historical situation. People sometimes treat this passage as though it were a studied, final treatise on the way Christians should always act toward whatever government they may be living under. What would Peter have said, if he had set himself to the task of writing a Christian philosophy of the believer's attitude toward heathen governments? I do not know, for the simple reason that Peter did not leave us such a writing.

But here is what Peter faced, and led his readers to face. You are being accused of being traitors against your rulers, of being secretive and nonco-operative. It is all due to the "ignorance of foolish men" among whom you live. Your rulers and most of your fellow citizens are not informed; they are ignorant, foolish people. They say and do foolish things, with reference to you and to your cause.

Now, there is but one way you can successfully discredit and dispell these ignorant notions. Be first to co-operate with organized society, to honor all men, to love all men, the king in particular, along, of course, with your God. Obey every requirement made of you by your government, unless of course it is strictly against the spirit and commandments of your Master, Christ. If you will combine loyalty to your earthly rulers with loyalty to God in a manner that far outruns your unbelieving contemporaries, if you will show that you are at once the cleanest, the most co-operative, the most serviceable citizens in the community, ready always to obey your rulers, earthly and heavenly, as an enlightened conscience will direct, then you can "put to silence the ignorance of foolish men." That is practical, Christian counsel.

Facing Unreasonable Men (1 Pet. 2:18-25)

Here we have a most instructive passage. What should Christian slaves do? Slavery, of course, is contrary to Christ's spirit and teachings. Should not believing slaves, therefore, begin at once to demand their freedom?

Peter, in effect, says no. The principle is this: if you (any Christian) demand your rights first of all, putting them ahead of your duties, you may lose your rights. The only road to the realization of your rights is the road to duty.

Some of you who are slaves may have a "good" master. In that case, both you and he being good, there will be no problem. But suppose your master is froward, unreasonable. Strange as it may sound, my counsel to you is, be subject to him. I admit that in doing so, you will often "endure grief, suffering wrongfully." But that is the thing to do, and for several good reasons.

1. It is a gracious thing with God for you to follow your conscience, even to the point of suffering wrongfully.

2. Doing well while suffering wrongfully, taking it patiently, is far more pleasing to God, and more glorious, than doing the opposite.

3. Moreover, so to live lies at the very center of your call as Christians.

4. In this matter, Christ is our example. He was never guilty of sin or guile. He never rendered evil for evil—such as reviling and suffering. Rather, he did his duty and committed his case to God, who finally establishes justice.

5. Once more, Christ your example is also your redeemer. And he has redeemed you, bearing your own sins in himself, with the purpose in view of your living righteously. You were sick and had strayed away. By his stripes you have been healed, and you have been brought back to your Bishop or Shepherd. Now be grateful enough to bear with the sins of others against you, as he bore our sins against himself.

LESSON APPLIED

By Howard K. Williams

The first letter of the apostle Peter furnishes the basis for our study today and next week. It is a very practical letter, written for a practical purpose. The early Christians were scattered throughout the then-known world. Under the guidance of the Holy Spirit, Peter wrote to give these Christians needed instruction in matters of the Christian faith. It will take you only a few minutes to read the whole letter as you would read any other letter. Why not read it all, right now?

You will note that the main topic is how to be victorious through suffering. Count how many times the word "suffering" occurs. These Christians were suffering for their faith. Suffering may discourage or strengthen character. Peter wanted his readers to endure suffering in such a way that they would grow stronger. The same sun which gives life and color to the living plant, will very soon cause the cut flower to wither. So suffering makes strong the living soul, but causes the soul not really born from above to wither and die.

Peter's First Epistle

1. *The Author.* Peter signs his name at the beginning of the letter. Paul did that, too. It was the ancient custom and a very sensible one. We nearly always look at the signature before we read the letter. Who wrote it determines how we read it.

So the recipients of this letter read

the signature, "Peter." Was not he the one who had been so untrustworthy and who had denied the Lord? But Jesus had changed his name to the "rock man." Yes, it was worth while to read a letter from Peter. He knew what he was talking about. He had erred and suffered and grown strong.

2. *An Apostle.* An apostle is "the sent one." It was said of John Wesley that he was always on the move, going somewhere for Jesus, day and night. The Christian life is a "sent" life—a life that goes forth. The success of the early church was that the members waited for power and then *went forth.* No use going forth unless we have power. No use having potential power unless we go forth. A locomotive may have full steam up, but it is useless unless it is geared up to carry loads. So it is with the Christian.

3. *Of Jesus Christ.* When God told Moses to go to Pharaoh, Moses wisely asked, "Who shall I say sent me?" That is important. Peter tells us that Jesus Christ sent him. So Peter clears the way for the right reading of his letter by first presenting his credentials.

4. *The Recipients.* Peter addressed his letter "to the strangers scattered." They may have been strangers to Peter, or among strangers in foreign lands, yet Peter had a vital interest in them, because they were his brothers in Christ, children of the same heavenly Father. Here is a hint as to our right attitude toward Christians throughout the world.

Pilgrims and Strangers

Dr. Woelfkin tells of a professor from Scotland on a lecture tour here in America. He and his wife were crossing Lake Erie, looking out over the sea toward the golden setting sun. "You know scenes like this give me a feeling akin to homesickness," he said to his companion. "Well," she said, "day after tomorrow, we sail for home." "I don't mean it that way," he said. "I mean such beautiful scenes make me homesick for heaven." Hardly had he said those words, than he sank to the deck. The pilgrim had gone home.

"I am a pilgrim, I am a stranger." I think this is the meaning of Peter's use of the word. We should very definitely realize that we are not here to stay. "Time and tide wait for no man."

> "The Moving Finger writes; and, having writ,
> Moves on. . . ."

Like a train dashing past the milestones, so we journey along year after year.

> "Fast to its close ebbs out life's little day."

The men of the New Testament thought in such terms. They did not build permanently here, as though they would live here forever. I have watched men build houses in which to live, putting all their time and energy into them, as though they would live in them forever. Yet many who build in this fashion make no provision for the permanent home of the soul.

A rich man went to a bishop and asked to see the burial lots in the cemetery around the church. With much care the rich man selected a choice lot. When the deed was signed and the business transaction completed, the rich man rose to go. Then the bishop said, "Now you have made ample provision for your body. Have you made ample provision for your soul?"

As Pilgrims

Peter draws an important inference from the fact that we are pilgrims here. As pilgrims we should do certain things and not do certain things.

1. *Abstain from fleshly lusts.* He tells us that since we are pilgrims here we should abstain from those things that "war against the soul." Now, this "lust" does not merely refer to the lowest passions. Of course these are included, but there are many other things that war against the soul.

Indifference wars against the soul as fatally as immorality. The lust for power, or money, or praise, wars against the soul when these stand in the way of the soul.

It is unreasonable for a pilgrim to do those things that war against the very reason for being a pilgrim. It is like the person who spends so much time and energy getting clothes that he is dead when the clothes arrive.

2. *Behave as pilgrims.* You may always substitute the word "behavior" for the word "conversation" in the King James Version. Since we are pilgrims bound for the Celestial City, we ought to act like citizens of that place. We should live in such a way that even those who are trying to find fault with us will not be able to do so, because of the good life we lead.

We all should live such lives as will stand us in good stead on our day of visitation, whenever it may arrive. We should give unbelievers no chance to bring a charge against us truthfully; then they will be silenced, and God will be glorified.

3. *As good citizens of earth.* While we are pilgrims to the Heavenly City, we must remember to be good citizens now. Some Christian sects forbid their members to vote. How can Christians help to make a better world here and cultivate a taste for better things, unless they perform their obligations and privileges as citizens? These early Christians lived in all sorts of places, among all sorts of people, but they were not to hold aloof from them. Rather they were so to live that they might make the place where they lived better and happier. Is your street a better street because you live there? Is your town a better town because of you? Because we are bound for heaven is no reason why we should not make a good earth.

4. *As free.* Because we are pilgrims and feel the freedom of those who belong to our heavenly Father, we are not free to use this freedom as a cloak for not doing our daily duty. You remember how just a hundred years ago the Millerites did all sorts of ridiculous things, disruptive of the social order, because they thought that Jesus would come soon and they were free from all need of conducting business and doing the daily duties of life.

As pilgrims free from the bondage to things, we should wisely use things and sanely conduct ourselves in relation to others. We should honor all men as personalities. We should love our fellow pilgrims; for how can we love in heaven if we have not practiced love here? We should stand in awe of God and reverence him in such a way as to keep his law. We should honor the ruler as ruler even though we may not admire him as a man.

5. *As servants.* Since we are pilgrims on the way to heaven, we should do our work in a heavenly way. I said to the sexton of an old church where there are five furnaces to feed and hard work to do, "Do you find the work too much for you?" He immediately answered, "I used to, but not since I'm born again." He has the right idea. On the way to heaven, we should serve as heavenly citizens.

6. *Endure grief, suffering wrongfully.* Jesus suffered wrongfully. Why, then, should we expect to escape? Because we are pilgrims and expect all wrongs to be righted, we can wait expectantly for that good day, even as Jesus did.

Now Returned to the Shepherd

This is a favorite and beautiful simile often used in the Scriptures, the shepherd and the sheep. It was particularly dear to Peter. (See lesson for May 2.) Someday the pilgrim will reach home. Someday the sheep will be gathered safely into the fold. They shall come from the east and the west, the north and the south, and there shall be one fold and one Shepherd.

I remember how glad my mother used to be when we were all safely home at night. But always she knew we would go out again tomorrow.

At the last we shall be safely home to go out from our Father's presence no more, forever. How glad God will be, and we will be!

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

The Christian is a citizen of two worlds. His first allegiance is to a kingdom that is not of this world; a kingdom of truth and righteousness whose ruler is the King of kings. As Paul puts it, "Our conversation is in heaven" (Phil. 3: 20). Or as Dr. Moffatt translates that verse, "We are a colony of heaven." How to be in the world, yet not of the world, is part of the Christian's problem. As Jesus says, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17: 15).

For we also live in a civil state, and owe an allegiance to that state in return for the protection and security it affords us. We would not want anarchy in the world. We desire sound government. How then, as Christians can we discharge our obligations to the temporal state in which we hold our citizenship?

Developing the Idea

Christians need to express their idealism in terms of practical living. Nowhere is this more true than in the discharge of their duties as citizens. If a nation is to be Christian, Christians must make it so, and indifference to the operations of government is not the way to do it. The church may have to stay out of politics, but individual Christians do not have to. Indeed, it is because so many Christians have bothered so little about civic matters that the wrong sort of men have frequently taken over many of the civil and political affairs of our communities and nation.

Christians need to be interested in the welfare of their community and nation. A civic-minded Christian leader went to a political boss in one of our large cities, and asked him why he had put a gangster on what was otherwise a list of good candidates he was supporting for election. The political leader replied, "I can't get the good people elected unless I put on the ticket with them this underworld leader who can command the underworld vote. You church people," he went on to say, "don't vote. All you do is kick."

The Christian leader went back to her ward and secured lists of the church members in that ward. In checking these lists against the list of registered voters, she found that only 42 per cent had registered. She secured the promise of a prominent young church member to run for alderman, and wrote the Christian people who had not registered, telling them when they could register so as to be able to vote for this young church leader. As a result, 60 per cent of the church members in that ward registered, and the Christian was elected to office. Things like this can be done if Christians will only take their citizenship responsibilities seriously.

Now, sometimes the will of the state seems to conflict in a Christian's mind with what appeals to his conscience as the will of God. In such cases, Baptists have always stood for the right of the person to give first obedience to what he believes is the will of God for him. For instance, there are those who feel that it is a violation of their conscience to participate in war. Fortunately, so far the government has respected this right, and has provided means whereby conscientious objectors to war can serve their country without violating their consciences in this respect. Certainly Baptists, if they are true to their historic position, must continue to assert their belief in freedom of conscience for every person.

In most of our churches there is both a Christian flag and an American flag. It is appropriate that these symbols should be so displayed together. For there is a close connection between love of country and love of God. The best citizen of any country ought to be the person who believes that "righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14: 35).

Applying the Lesson

Many Christians feel they are not sufficiently informed as to how to use their citizenship to the best advantage. A church can set up a Christian citizenship committee that can strive to keep church members informed as to candidates and measures that are to be voted on. Without practicing partisanship, such committees could present facts that could help Christians to decide how they want to vote.

Such organizations as the Christian Citizenship Council (140 S. Dearborn St., Chicago) can offer valuable suggestions for the study of citizenship in local churches. Classes can also discuss local conditions and the best way to act in regard to them. Also, groups in churches can be urged to pray for their country's leaders.

Discussing the Problem

1. What measures are pending before Congress today about which Christians should be informed?

2. How can Christians make their opinions known to their political and civic leaders?

3. How can the church help people to become better citizens?

4. Is it possible for the church to take a strong stand on matters of citizenship without being charged with having a political bias?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME: *Christians in the World*

INSTRUMENTAL MUSIC: The hymn tune, "Christe Sanctorum"

CALL TO WORSHIP: (*May be sung by the group or spoken by the leader.*)

"The Lord is in his holy temple:
Let all the earth keep silence before him."

HYMN: "This Is My Father's World"

INVOCATION: "O Lord, from whom all good things come; grant to us thy willing servants, that by thy holy inspiration we may think those things that are good, and surely perform the same; through Jesus Christ our Lord. Amen."

—(Adapted from the "Book of Common Prayer")

LIGHT OF SCRIPTURE ON THE THEME:

First Reading: Romans 12: 10-21

Hymn Response: "Take My Life and Let It Be"

Second Reading: Romans 13: 1, 7, 10-14

Hymn Response: "Go Forth to Life, O Child of Earth"

PRAYERS: (*The following may be used as patterns for assigned prayers.*)

1. Lord of all being, throned afar, we call upon thee from the midst of a world of mingled good and evil, of mixed virtue and unrighteousness, asking to be saved in and for the world. Amen.

2. O Father God, we pray for wisdom as we grade our allegiances day by day; help us to put first things first, but not neglect the smallest obligations of this part of eternal life. Amen.

QUIET MEDITATION: A full minute will not be too long. The pianist may play devotional themes, and a choral Amen may be sung by a class or choir.

READING:

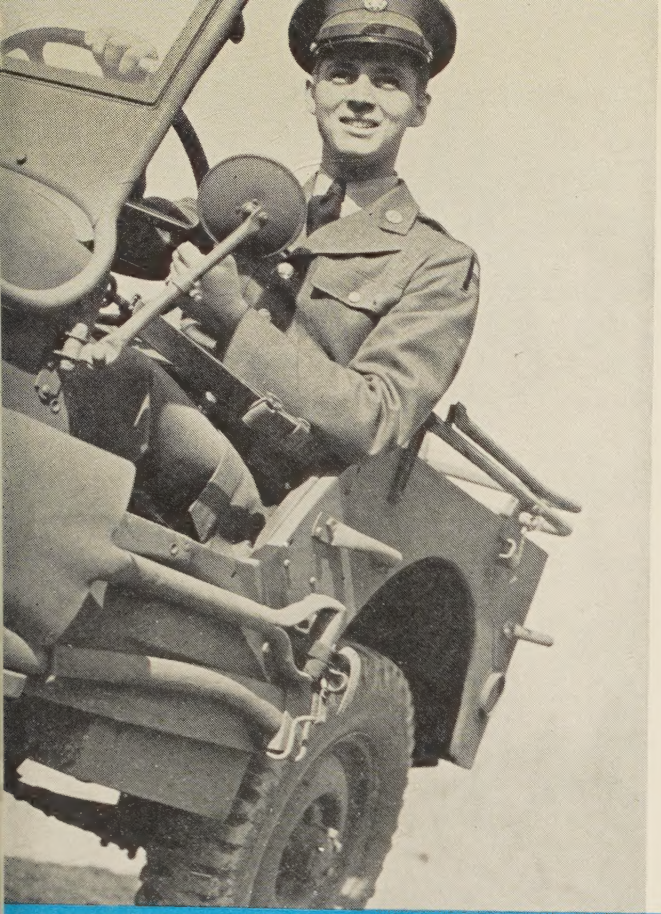
Oh, the glory and the evil of the world!
With marvels fill'd of infinite delight,
Strongly pulling and drawing us to its heart,
And we must fight.

"In the world—not of the world," our banner reads;
For it knew not Christ—hated, and slew him!
True followers of the Master, remember!
Lest light be dim.

Lo, we are the light of the world; its salt as well.
Above its pleasure, and above its spell
We labor to conquer and win his kingdom,
His message tell.

HYMN: "Lift the Banner, Let It Float"

BENEDICTION: May God be with you. Amen.



"Which way, neighbor?"

Bewildered youngsters, many of these new soldiers are . . . needing direction. Hearts aflame with a great ideal, they are especially sensitive to the call of the Divine. Chaplains will tell you that the church now has its greatest opportunity for ministry and guidance to the Boys Away from Home. We Baptists are rendering an eternally important service in the distribution of *The Secret Place*, the little devotional booklet to be read each day along with the Bible. It is like a friendly hand from back home, pointing the way to God.

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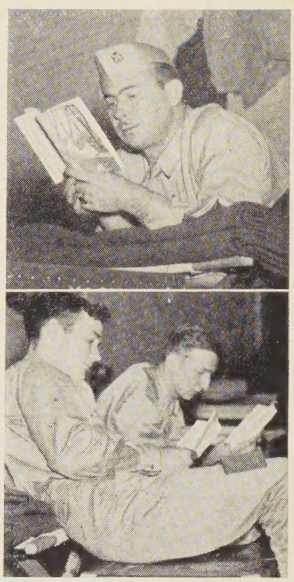

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BL 5-43

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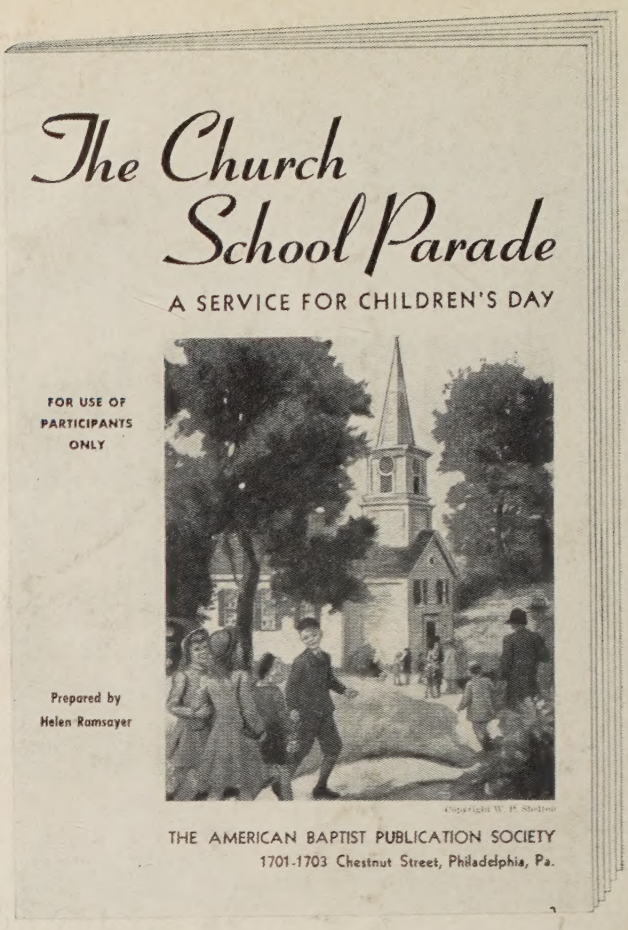
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THE AMERICAN BAPTIST PUBLICATION SOCIETY
1701-1703 Chestnut Street, Philadelphia, Pa.

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—WHICH MEANS CHRISTIAN REACHING AND TEACHING DAY

ONCE a year for many, many years Northern Baptist Convention churches have utilized Children's Day as the occasion to remember their Publication Society's important work of reaching and teaching the children of North America for Christ. This year the day falls on June 13, and the need and the opportunity are greater than ever before! Please show your concern and allegiance for our wartime ministry of Christian teaching by observing Children's Day this year and urging your people to make a special offering toward the missionary and evangelistic services of the Society. The special Children's Day service described above will be provided free to co-operating churches—copies for the participants and programs for the congregation—along with individual offering envelopes, if desired. Your offering may be credited to your church's missionary quota. Thank you, in the Master's name.

Luther Wesley Smith
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City_____ State_____